

The American Missionary

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THAT BOY OF MINE

HE is the average, normal boy, and if he is to grow into a strong manhood, he must be educated into it. A successful manhood implies a well-trained boyhood. Nothing in the world is so interesting as a boy. Moreover, he is a strategic opportunity. Normally, he has high ideals and noble sentiments. He possesses also great susceptibility to friendship and helpful leadership. Best of all, there is something deep in him, which responds to sincere religious appeal and develops into religious purpose. He will welcome any means which will help him in his life problem.

But the appeal to that boy of mine should be the broad appeal to a noble life, for he needs rational basis for his life creed. His must be a religion that is wholly natural. To have become religious after the type of certain people he may know would not be religion to him.

The teaching must be of such a character that it will mean what the teaching of the public school means—actual progress in knowledge. Practical, vital truth must be put to the forefront. For that boy of mine does have his thoughts about God. Hence it is for me to find out what the boy thinks, rather than spend time in telling him my own ideas. Grip the boy and get his life interest. When we remember that there were nearly five million High School boys who did their "bit" in winning the war, we surely realize that it is worth while to safeguard our boys physically, socially, religiously, so as to give the world of the future the highest possible type of manhood.

Think of the challenge that is coming to that boy of mine today—a challenge that he must not fail to meet! And he will not fail if the parenthood of our land, with the added force of the church, can say to him with a conviction that is compelling in its character, "We are going God's way. Come with us." Such a challenge will win.

That boy of mine will be strong enough and brave enough to desire and attain. But it is for me to fire him with the zeal to attempt—to guide him into the broad highways of truth. It is my task to inspire him to be reverent, faithful dutiful; to have respect for justice, law and order; to teach that only those who know how to obey will ever learn to command.

That boy of mine; that girl of yours; the youth of today confront us with their glowing outlook upon life—confront us with their life needs. What shall be our attitude? For they will be strong enough and brave enough to desire and attain if we can fire them with the zeal to attempt; if we can guide them into the broad pathways of true knowledge and right doing; if we can give them the training that leads to the roadways of moral heights; if we can inspire them to aspire. For what our boys and girls become tomorrow depends upon what we make them today.

—W. K. B.

THE PASTORS' SECTION

THE INTERCHURCH WORLD MOVEMENT

By Hubert C. Herring, D. D., Secretary of the National Council

IN January, 1918, Mr. James M. Speers, a well known New York layman, read a paper before the Foreign Missions Conference advocating the merging of the educational, publicity and financial programs of the foreign mission boards. The paper excited much interest, but it was not thought possible to work in the direction of its suggestion. In November of the year named the Foreign Mission Board of the Southern Presbyterian Church sent a circular letter to other foreign boards, proposing a conference on the same theme.

Various persons addressed urged in response that the invitation be broadened to include all mission agencies of every type. This was done and a large conference of mission executives met in December. The general plan met with favor and a committee of twenty was appointed to formulate details. Out of the work of this committee the plan of the Interchurch World Movement took shape. This has been widely submitted to representative groups. The following interdenominational organizations have considered and unanimously approved it: Foreign Missions Conference of North America, representing the foreign mission boards of the United States and Canada; Home Missions Council, composed of representatives of the home mission boards of the United States and Canada; Council of Church Boards of Education, representing the college and religious education agencies of the leading communions; Sunday School Council, representing the Sunday School interests of all communions; Laymen's Missionary Movement; Missionary Education Movement; Federation of Women's Boards of Foreign Missions, composed of representatives of foreign mission agencies conducted by women; Council of Women for Home Missions; World's Sunday School Association; International Sunday School Association; Federal Council of the Churches of Christ in America. In addition about fifty individual mission boards have given their approval to the plan and are joining in commending it to their national or general organizations.

Undenominational bodies, such as the International Committee of the Y. M. C. A., the National Board of the Y. W. C. A. and the Laymen's Missionary Movement have endorsed it and signified their desire to co-operate. Over one hundred leading pastors met in Pittsburg, April 24th, and after prolonged study of the plan and discussion of its bearings, unanimously gave it their endorsement. April 30th five hundred mission executives and members of mission boards gathered in Cleveland and at the end of a two day session expressed their hearty commendation of the undertaking. One national church body, the Reformed Church in America, has voted upon it favorably. It will be submitted to other similar bodies at meetings soon to be held.

It will thus be seen that the plan has its roots in discussions extending over many months, that it is the product of many minds, that it has been submitted to a large list of representative bodies, and that every effort has been made to separate the proposal from every sectarian, personal or sectional attachment and to build it broadly on a democratic basis.

What are the essential features of the Movement? Leaving out of view for the moment all save the concrete forms of activity proposed, the following constitute the central steps in the process contemplated:

1. A United Study of the World Field. County by county in this country and mission by mission in foreign lands, it is proposed that the exact facts be discovered, to the end that the needs of each community and region may be appraised and the whole task of the whole church put in clear light and due proportion.
2. A United Budget. On the basis of the world survey it is proposed that a single joint budget be made, every item of which shall approve itself to the judgment of the several mission boards, so far as it relates to the work of each board, and shall also have the approval of a strong interdenominational committee aided by experts in the various fields covered, this committee to review and harmonize the details. While this budget will be for a single year, it will take account of the needs of a five year period. In this budget will be included the cost of the work of the International Committee of the Y. M. C. A., the National Board of the Y. W. C. A., and the American Bible Society.
3. A United Appeal. During a given number of days, at some point in 1920, it is proposed that the 50,000,000 people constituting the Protestant constituency of America be asked, community by community, to underwrite the united budget for the year ahead, payment of pledges to be made week by week through customary church channels. There will be a united treasury to care for undesignated gifts.
4. A United Program of Work. It is proposed that this plan shall carry the steadily growing co-operation of recent years in the mission field on to the point of the most complete co-ordination which the conditions of our separate organizations permit. Funds secured will be expended by the various denominational agencies as at present, but with detailed regard to the requirements of fraternal co-operation.

Turning to the broader questions involved, what does the Movement mean? It means that at least some part of the Protestantism of America has been jolted by war experiences out of its comfortable complacency. It realizes that the volume and quality of its mission work are in no sense expressive of its ability. It knows that that work has been hampered and curtailed by three deadly effects:

(a). There has never been a comprehensive and open-eyed facing of the facts.

(b). There has been no such unity of Christian forces as is required, either to constitute a ground of appeal or to furnish the conditions of large success.

(c). For these and other reasons, there has been no effective effort to enlist the total Protestant constituency in carrying the total world task.

With the broadened vision which the war has brought, it is believed that a way can be found to cure these ills. In face of the augmented demand arising from a world broken by strife and crushed by suffering, we are under a solemn compulsion to find that way. After the agony of the years past, and stirred by the wide possibilities of the years

ahead, we must find more effective means to express our fidelity to our trust. The Interchurch World Movement is an endeavor to embody the purpose in practical action.

The scope of the Movement is broader than the mere appeal for money. It bases itself upon fundamental spiritual verities. The promises of the Bible, the redeeming work of Christ, the presence of the Holy Spirit, the power of intercessory prayer, the obligations of stewardship—these are the themes which have from the beginning been most upon the lips of its leaders.

The importance of the dedication of life as well as treasure is in the forefront of its thought. The responsibility of the Church of Christ for social justice is squarely faced. This does not mean that the Movement will attempt to take out of the hands of the educational, philanthropic, evangelistic and civic agencies which the Church has created the tasks with which they are charged. It simply means that it will do its own special piece of work in completest sympathy with the whole wide range of Christian interests.

The Movement includes within its scope the entire field of missions, using the word in its customary broad sense to include all aspects of home and foreign mission work, schools and colleges under church auspices, religious education, Sunday School mission work, and, as stated above, undenominational mission agencies of specialized types. It is designed to embody within itself the aggressive outreach of the church into all its fields of endeavor.

It will be readily seen that it is not possible at this stage of proceedings to speak authoritatively concerning details. The whole matter is in process. Together we must feel our way into this new type of effort. The preliminary committee which has been created has faced with care the many questions of organization—survey, publicity, budget-making, canvass, method of payment, relation to special denominational plans, and the like. It is persuaded that an equitable and practical method of handling all these things can be worked out. It should be understood that the plan contemplates no displacement of the existing missionary agencies or lessening of their authority. They will, as in the past, have full control of money reaching their treasuries and of the work under their care. While it will be necessary to establish a central treasury, all contributors will be urged, so far as possible, to pay their pledges through regular church channels. A final adjustment will be made, so that each agency will receive from the total receipts its pro rata share, in accordance with the budget agreed upon at the outset.

Many have asked what the total of the anticipated united budget will be. No answer is now possible. Not even an estimate can be made. Only when the world survey is completed, with its painstaking examination of every section of the field and its balancing of obligations, can a figure be named.

Particular interest is also felt in the question whether the proposed union of effort is to be for a single year or for a series of years. Manifestly this will be for the organizations concerned to answer in the light of experience. We express our hope that this will prove the first of a long series of years of such unified effort. The central and impelling motive of the whole proposal is that we shall so join our forces as to put the enthusiasm, the intelligence and the devotion of American Protestantism solidly behind the world task in which we have thus far fallen

so far short of our duty. Only thus can we secure adequate enlistment of our young men and women in the heroic sacrifices of Christian leadership. Only thus can we secure adequate funds for such a program as is demanded by fidelity to Christ and His Kingdom.

The chief values which emerge from such a movement are obvious. First and perhaps least important, more money ought to result. The very bigness of the proposition, coupled with the present day insistence upon co-operation and unity, appeals strongly to all, and especially to men of large means.

Next in importance might be placed educational values. The foundation of education in general is attention. Unless men can be gotten to give attention to a subject it is impossible to inform them about it. The general public is ignorant of the great missionary enterprise because it has not gotten their attention. The very largeness of the scale on which this enterprise is conceived grips the imagination. Having the attention of the public it will be easy to furnish an effective educational program.

Still more important are the spiritual values. To enlist the interest and prayers of the Christian public in America in the home and foreign missionary projects of the day will be to enlarge their spiritual horizon mightily. Moreover, it is to be expected that no small number of persons in every community will be appealed to evangelistically by the setting forth of a commanding program of the Kingdom, and a doubling up of the reception into membership of the Christian church may logically be expected to follow such a campaign.

Finally, the unity of the body of Christ may be actualized without our knowing it. The movement does not contemplate any form of organic unity, but the more important spiritual unity which results in common purpose and common endeavor may reveal the fact that unity in creed and unity in polity are of comparative unimportance, if only unity of spiritual functioning is realized.

On April 30th and May 1st several hundred persons assembled in Cleveland in response to an invitation addressed to all known members of mission boards, for the purpose of reviewing and passing upon the plans of the Movement. The following is the gist of the findings of that meeting:

"We are convinced that the spirit of life and of common service which is now abroad among the churches needs for its expression and for its use such an instrumentality as the Interechurch World Movement provides.

"We welcome this Movement as providentially presenting to the evangelical churches and organizations of America an unprecedented opportunity for co-operative effort to serve the whole world unitedly, effectively, and in the Spirit of Christ.

"It seems to us to be of extraordinary significance that it should come into being at a time when the cataclysm of the world war has prepared the minds of men for religious impressions, thrown down the barriers to missionary advance and created an atmosphere favorable to the review and readjustment of industrial, social and international relations, in accordance with the teachings of Christ.

"In this endeavor unitedly to survey their common task and together enlist the resources for its accomplishment, we see an opportunity for all our churches to bring to bear upon the needs of our nation and of the world the full measure of their Christian conviction and devotion, with no compromise of our denominational trusts and distinctive principles and no confusion of our individual responsibilities."

THE TRICENTENARY EVANGELISTIC CAMPAIGN

THE ABSENTEE MEMBER

By Charles Emerson Burton, D. D.

How Many of Him Are There.

(I)F all the members of our churches probably the absentee receives the least attention. We put the title in the singular but his name is legion. According to the last Year-Book there were 118,000 out of a total membership of 808,415, or nearly fifteen per cent of the total. Churches vary widely in this particular, and in some cases one-third of the membership are on the absent list.

What Is His Religious Status?

There are three classes of absent members. There are those who have slipped beyond reach of all ordinary methods. They are subjects of approach evangelistically just as others, except that it is more difficult to reach them. But the church has a peculiar responsibility for these to whom it has pledged its watch-care. Then there are those who are in a state of transition. They have not lost their religious interest; they expect to connect themselves with the church, but they are in danger of failure to do so. The church's responsibility to these is to help them in making the transition. The third class are devotedly Christian. They are in danger however, of cherishing a devotion to "the old home church," which will do little to forward the Kingdom.

What Can the Church Do?

First of all, a church can make it a matter of policy to urge all its members to move their church letters with their other belongings.

The pastor may make it one of his regular duties to correspond with absent members. If members fail to answer, follow-up letters should be sent.

To aid the pastor the church should have a committee to keep in touch with the absent members by corresponding with them persistently.

Every member should be solicited regularly for contributions. Constancy in presenting these requests will keep before the absent member the question of the advisability of taking his letter.

The roll should be kept revised. It is easy, however, to drop names before all has been done that might be done to secure their vital connection with some local church. Let the revision of the roll be the last resort.

What Can the Denomination Do?

The absent member precipitates a problem that is larger than the local church. It would seem logical that the state conference, the National Council, and particularly at this moment the Tricentenary Committee on Evangelism, should afford practical help in solving this problem.

Doubtless many churches neglect the absent list almost entirely. Frequently all that is needed is a word of reminder. It is the plan of the Committee to speak this word kindly but persistently.

Obviously a clearing house is needed. If through the state conference and the national agencies means can be devised of introducing absent members to local churches a great service will be rendered.

The PILGRIM MEMORIAL FUND

MEMORIAL FUND NOTES

By Herman F. Swartz, D. D.

THE canvass of Vermont will be substantially completed by the time this issue of THE AMERICAN MISSIONARY is distributed. In the next number we hope to report the results. The subscriptions thus far secured show a superb spirit in the Green Mountain churches. There is a brand of "Yankee Conscience" which can be counted on to do the morally sound thing and to do it outright.



The launching of the Interchurch World Movement at first threatened to work havoc with our carefully matured plans. A meeting of the Commission of One Hundred was called to take action in view of this immense project. The outcome has been a most happy understanding with the Executive Committee of the Interchurch World Movement, under which our particular canvass will not cease October first, as will the similar campaigns of other denominations, but instead it will carry on to the end of this year.

This sudden acceleration calls for a severe and doubtless costly increase of effort, but it will remove a number of serious complications, preserve the memorial significance of the Pilgrim Fund and insure its full attainment. On the other hand, we shall have to count upon finding a great resource of voluntary and devoted cooperation throughout our whole fellowship.

Under the revised plan of campaign, we are energetically preparing for state-wide projects to be carried through in the autumn months in the following states: Massachusetts, Connecticut, New York, New Jersey, Ohio, Michigan, Indiana, Illinois, Iowa and, if possible, Washington, Oregon and California.



A good church in New England is in search of a pastor. When asked to suggest the name of just the right man, we nominated an exceptionally fine brother who is returning from France. The immediate inquiry came, "Hold old is he?" We ventured the guess that he may be about fifty-five, of fine strength and rich experience. Instantly the committee declared, "We have decided not to consider any man over fifty, whatever his merits." This church pays a salary of \$150 per month.

It may be that the best interests of organized Christianity are served by drawing the "dead line" at fifty years, but if so, it is the duty of the church and not of its servants to carry the economic charges resulting from the choice which thus abnormally shortens the minister's productive life. The trained minister begins to earn at about the age of twenty-eight. This gives him twenty-two desirable years before reaching fifty. The average age at death of our ministers, as shown by the Year-Book records, has been seventy-two years and three months. Thus he confronts the condition—economically impossible—of having a longer period beyond the "dead line" than of acceptable professional activity before it. No amount of one-sided consecration can balance this account.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

During the six weeks of its present year, ending May 1, THE AMERICAN MISSIONARY has gained 352 subscriptions over the corresponding period last year. Have you had a "Drive" for subscribers in your church? Write to the Managing Editor or Business Manager for sample copies.



In July The Congregational Home Missionary Society again comes before the Sunday Schools in connection with the operation of the Tercentenary Chart Plan. Note the description of the helps we shall be able to provide in the article, "July in the Sunday Schools," which appears elsewhere in these columns. The article, entitled "The Mexican in Our Midst," by Rev. A. B. Case, will furnish excellent supplemental material.



Rev. A. J. Benedict, of Tombstone, Arizona, commences his itinerary in the state of Massachusetts on the 6th of June. He still has a few free dates for appointments in that state, Rhode Island and northern New England. Mr. Benedict has spent a great many years in the picturesque Southwest and his missionary experiences are well worth hearing. We are sure that the churches which have the privilege of hearing them will be greatly interested in the work in a portion of the country where missionary endeavor has never lost its romance.



Rev. James F. Walker, of Collbran, Colorado, will fill engagements in New Hampshire from June 6th through the 22nd. After that, for a period of two weeks, he is to be in the state of Maine. Those desiring his services in New Hampshire should write to Rev. E. R. Stearns, 53 North Main Street, Concord. Mr. Walker's Maine itinerary is being arranged by Rev. Charles Harbutt, 95 Exchange Street, Portland, and requests for his services should be directed to that point. No church in the states which Mr. Walker is to visit can afford to miss hearing the stories of the wonderful Colorado fields he has served, nor can they afford to miss the opportunity to meet the man himself—one of our most pleasing, energetic and virile workers.



Rev. Luman H. Royce, Director of City Work for the Church Extension Boards, has just returned to New York after a few weeks' campaign in Florida, most of which was devoted to Miami and Miami Beach. Although it was late in the season when he reached the latter place, he secured a goodly number of charter members for a new church organization, a donation of a \$25,000 lot, about \$15,000 in subscriptions and the adoption of plans for a beautiful church of Spanish design, with parish house and parsonage. He also initiated a movement for a change of site and a new building at Miami, all of which will bring great stimulus and enlargement of our work in Florida. Director Royce plans to spend the month of May at 287 Fourth Avenue, New York. His headquarters during the summer months will be Room 801, Hippodrome Building, Cleveland, Ohio.

THE MEXICAN IN OUR MIDST

By Rev. Alden B. Case, Pomona, Cal.

"OH, God, may papa always be taken for a Mexican, and may he never be taken for an American or anything like that!" Disloyal? No. The little girl as she knelt at her bedside was thinking only of her father's greater influence should his people consider him one of themselves. An incident which had occurred that day had impressed her. Unconsciously, too, the child was seeing Americans from the Mexican point of view. They do not like us. It is estimated that 1,500,000 Mexicans are now living in the United States, ten per cent of Mexico's entire population. Since the outbreak of the revolution across the Rio Grande in 1910, the flow of immigration to this country has been enormous, and particularly so after our entry into the world war. In Mexico these immigrants encounter political disorder, interruption of peacetime enterprises, scarcity of food, and, moreover, constant liability to enforced military service. In the United States they find a stable government, abundant food, almost unlimited opportunities for labor at astonishingly high wages, paid in American gold.

Our Mexican immigrants are nearly all of the peon or unskilled labor class. Those arriving in California are brought from border towns like El Paso, passage free, under railroad labor contract. Later on, their

places being filled by newer arrivals, they leave the employ of the railroad, and make up the pick-and-shovel gangs seen everywhere on city streets. Many of them become harvesters of citrus fruits, grapes and walnuts, and thousands are to be found in the great sugar beet fields and at all kinds of ranch labor. They filled most important places in the working world before the outbreak of the war; they are needed much more since its close. In fact,

as a Chamber of Commerce president said, not so long ago, "We could not carry on our undertakings without them."

Very few of these laborers make permanent homes. During the winter months the summer workers in the beet fields are likely to move on to the orange groves many miles away. Then there are hundreds of railway section hands and their families, who have no other homes than



A MEXICAN PASTOR AND FAMILY

the box cars, here today, there tomorrow, and always on the rails.

The Mexicans occupy the poorer quarters of our towns, living in houses which rent from three to ten dollars a month. Many of the railway employees are housed in sanitary concrete dwellings erected by the companies. Wages have risen steadily, until, at the present time, there are few men who receive less than two and a half or three dollars a day. The Mexicans, however, seem

to greatly prefer piece work, such as picking fruit by the box or thinning beets by the acre, probably because it is possible to earn more by so doing. After a time, these laborers become settled residents and often property owners. More might become so, but knowledge of household economy and habits of thrift are not common among them. Very large families and very high prices make a difficult combination for most people, and it is not at all strange that the associated charities and welfare leagues find much to do among the Mexican element. It must be admitted also that the Mexicans furnish the criminal courts with more than their proportional share of cases. Having said this, I hasten to add that in my thirty-four years of intimate acquaintance with these people, of all classes, in their country and in this, I have found them courteous, hospitable, kind-hearted and of excellent mental ability. If they make undesirable enemies, they are the most faithful and generous of friends.

Is it true that Americans dislike the Mexicans? Many of our people treat them with genuine friendliness. These Spanish-speaking strangers are every whit as sensitive as their American neighbors, and know instinctively the attitude of our people toward them. "The Americans consider all Mexicans ignorant and inferior. I wish they might know our better class." This remark was made smilingly and in beautiful spirit by a Mexican lady of Los Angeles. The same feeling regarding our unfairness of judgment is expressed by the ordinary laborer. These people lament the vices and

lawless acts of the lower element among them. They admit that many of their representatives in this country are not of the best class and wish we might come to know and



A GROUP OF MEXICAN MINISTERS

understand them better.

The average Mexican is not in love with his adopted land. The attitude of our people toward him is not sufficiently sympathetic. It will require more than gifts of old clothes and old shoes to win his confidence. Unlike all other American immigrants, the Mexican does not seek United States citizenship. Why should he? His own country is almost in sight across the border. Tomorrow or the next day he may decide to return thither. Then, if in his native land he had not enjoyed a citizen's privileges, why should he aspire to share in the government of

a country whose language is strange and in the eyes of whose people he is simply a laborer? The Mexican complains of bad administration of government in Mexico, of unsettled conditions there, but his love for the fatherland is intense. For him there are no colors like the red, white and green, and no music like his own national hymn.

The Mexicans form so considerable a part of our Southwest communities that they not only retain their

ingly fond of motion pictures, and are great lovers of music. The violin and the guitar are favorite instruments, and excellent phonographs are to be found in a surprisingly large number of houses. Dancing is immensely popular, and the all-night balls, with strong drink accompaniment, are vastly more attractive than the church.

In religion the Mexican is Roman Catholic. It is the faith of his fathers, and he has been taught that



MEXICAN PICK AND SHOVEL GANG

own language and customs, but they make imperative a knowledge of their musical Spanish in all American places of business. More than one-half of El Paso's population is Spanish-speaking. The Mexican colony of Los Angeles numbers about 40,000, and the proportion of Mexicans in many places is much larger.

The immigrant's children, tens of thousands of them, are in our public schools. The parents greatly appreciate this splendid privilege. The children quickly learn English and their Americanization commences in earnest.

The Mexicans are a social, pleasure-loving folk. Sunday is their great visiting day. They are exceed-

there is no other way of salvation. A majority of the immigrants hold more or less firmly to the old forms. In recent years, however, scepticism and various forms of free-thinking have spread alarmingly in all Latin-America, including Mexico. A corrupt church system, devoid of the Christ-like spirit of service, cannot hold awakening peoples. Multitudes of families coming from Mexico to the United States seek no church connections whatever. The condition of these people is well expressed in the words of an old Mexican woman who said to me, "Sir, we have lost our religion." What can we do to aid them spiritually as well as materially in this new land across the border?

Everywhere, above and beneath, we are beset and surrounded with dangers. Yet no shower falls unpermitted from the threatening cloud; every drop has its order ere it hastens to the earth. The trials which come from God are sent to prove and strengthen us.

—C. H. Spurgeon.

MISSIONS: THE MOBILIZATION OF THE CHURCH MILITANT

IV. OUR OBJECTIVE

By Rev. Rockwell Harmon Potter, D. D.

I SUPPOSE that if anyone could ask each of the four million American soldiers and sailors enlisted under our flag in the great war what was the aim and purpose of their enlistment and service, one would receive a great variety of answers to his question. They would range all the way from the naive reply of the boy of the Appalachian Highlands, who said he was going to fight the Yankees and going to "lick them this time, too," to the answer of some academically-trained man who would offer a philosophy of history in his reply. I think, however, that the careful collation and study of all the replies would reduce them to two elements: to save humanity from suffering an outrage and to make the world safe for the life of the future. Back of the crude expressions of untrained men and set forth in the words of national leaders, most prominently in the utterances of the President of the United States, were these two great objectives of the great war. For these two united purposes our men went out, our men served and suffered and died. With these two purposes high in their thoughts they are returning to us and challenging us to share with them in that organization of the world's life that shall make these purposes secure and bring it about that the service of those who have suffered and the sacrifice of those who have died shall not be in vain. Our army was a victorious army because it was fighting for a worthy purpose, a purpose born of great and worthy principles and motives. Mr. Hamilton Holt, than whom no one is better qualified to judge, says that the reason the armies of the Allies were able to out-fight and to outlast the armies of their foes, was that the armies of the Allies were inspired by great principles, while the

armies of our enemies were fighting for material and selfish ends.

Now the militant Church must have a worthy objective for its endeavor. The hosts of serving Christians must be inspired by great ideals and move on toward worthy purposes, if they are to move with the majestic rhythm of a victorious army, if they are to achieve a real conquest in the holy war which is being waged, not through years but through centuries, on battlefields that can be marked off by no lines drawn upon any map, but that are coextensive with the reach of the race and with the circle of the world.

The objective of Christian missions is nothing less than the establishment of the Kingdom of God. Every smallest gift that is made for this great cause; every page that is printed and every word that is spoken in its interest; every prayer that is breathed unto the God who is the Father from whom every family in heaven and on earth is named—all these bear the same burden of desire, of faith and of hope. The purpose of the militant Church is to establish the reign of God in the life of man, to nourish and to purify that flame which is the life of God in the soul of man, the very heart of religion, until the dross of human life shall be burned away and in its heat there shall be forged the form and fashion of the life of man conformed to the purposes of God for the race.

The Church also is seeking to save humanity from suffering and outrage. Christian missions is as definitely a campaign to save men, women and children from tyrannies that fetter man's freedom, from superstitions that bind his mind, from falsehoods that poison his life, from sins that defile and degrade character, and brutalities that embitter and

make miserable, as was the enterprise of the American army and of the armies of the Allies in the great war. We need to see that what our fathers called "the nerve of missions," namely, their desire for the salvation of the world from hell is a worthy motive for us now. But we need to translate that motive into the language of today. The hell from which we are seeking to save men, women and children is the hell of degenerate country communities, where the saving salt of the Gospel has lost its savor and life grows corrupt and fetid. The hell from which we are seeking to save men, women and children is the hell of crowded cities, where human life is embittered and empoisoned, save as it is cleansed and sweetened by the message and ministry of divine love, interpreted in the words and deeds of Christian sympathy and kindness. The hell from which we are seeking to save men, women and children is the hell of a common life, the laws and institutions of which are based upon brute self-interest and cruel economic law, unchastened and uncontrolled by the spirit of good will, which the Christian Gospel proclaims and inspires. Our objective is the cleansing of life in these, its great primary centers, by means of the proclamation and interpretation, with manifold words and still more manifold deeds, of the great truths of the Gospel and by the declaration that the Spirit of the living God, the spirit of the living Christ, is present now with those who will discern Him, to effect this change in life that shall make it a blessing and not a curse. When the missionary goes to his humble meeting-house on the city street, or to offer his message in some hospitable house on the plains, or in some briefly-appropriated shack in the mining or lumber camp, he goes with the purpose of thus declaring to men that power which lies with them and in them to release their lives from every form of bondage and to cleanse them

from every form of corruption, that they may rise up, free and clean and strong, for the achievement of human blessing.

If the missionary establishes a church, he does so, not because it is an end in itself, but because by this means there may be ministered to the people the life for which the church stands. If he seeks to get people into the church, it is only in order that he may get the church into the people. The motive of home missions and of foreign missions is precisely the same, and the nerve of missions today is precisely what it was when Carey and Judson and the pioneers of modern free missions entered upon the great crusade. It is to save life. It is to minister unto life the great and good gifts of the Gospel's salvation.

This is a worthy objective which may well call forth gifts and recruits, hopes and prayers from the hearts of the Christian people. When we understand that the sufferings of Belgium and France and Serbia and Armenia have been but the summation and definite historic exhibit of the sufferings which godlessness and its resulting sin have always and everywhere caused to men born in the likeness of God and born to be our brothers, then Christian people will make a response to the appeal of missions which in its enthusiasm, in its passion and its efficiency shall match the response made by our country and our Allies to the call of the great war. Just because this human suffering which we seek to relieve, this human bondage which we seek to destroy has been so vast and so continuous, we have failed to make any adequate response to it. Now that the war has come to show us what human self-will and greed and lust can do when released to work their will in human life, let us be sure that in our generation at least the Christian people shall remember and understand what these same forces have always and everywhere been doing in the degrading

and corrupting and the empoisonment of life. Let us reaffirm our faith in the Gospel as the sure means of deliverance from this hell, and let us throw ourselves into this great campaign with something at least of the mighty passion with which the great missionary crusaders of the Church in every age have given themselves to this enterprise. We are out to save life, to save men, women and children from damnation and hell. The nerve of missions is not cut. It has been laid bare in the heart of every one of us. Let us make adequate response to its call.

Moreover, it is the objective of the Christian Church in its missionary enterprise to make the world safe, not for any particular form of human government, but safe for life itself. We may well learn now that this means the Christianization of human relationships. In the home missionary parish this means the Christianization of neighborhoods, of the ties that bind the people of even the smallest and the most scattered communities one to another. Individual isolation is certainly impossible now, if it ever was possible, which we may well doubt. Every one of us must live in relations with others, and it is in these relationships with others that there lies the secret of heaven or hell, of life's blessing or life's curse. The home missionary in his community stands to proclaim and bear witness to the power of the Gospel to change these relationships so that they shall be Christian. It is his privilege, as it is his duty, to testify to the power of Christ as the Master of men, to lead them into a spirit of good will toward each other. That spirit of good will will realize itself not only in their personal relationships one with another, but in the ordering of their common life, also, and in the building up of those institutions in which the common life shall find its expression. For this reason the home missionary in his own land is the exponent and advocate, the prophet

and the leader of that practical patriotism that realizes itself in community welfare, in the building up of institutions of mercy and compassion, in all movements looking toward the construction of the community life upon lines that shall prove wholesome, clean, stable and strong. For this reason, home missionary pastors have everywhere been loyal helpers, and in uncounted places have been foremost leaders in the patriotic service demanded by the strain of war. For this reason, before the war they were engaged in tasks which were quite as truly patriotic, even though less evidently so; and for this reason, now that the war is over, they will continue to be true patriots, working for the future welfare of the communities which they serve, seeking to make them safe for the future life that must develop in them.

In the same way, the foreign missionary is helping to make the world safe for humanity. He is indeed, as Mr. Fosdick calls him, the apostle of international good will. He serves loyally the land in which he finds the place of his work, as he strives to inspire the spirit of good will that alone can redeem its communities from the bondage and the corruption of sin; and, moreover, his very presence and the greatness and goodness of the message he brings, helps to mould the life, both of the people from which he comes and of the peoples to which he goes in accordance with that spirit of good will which alone can make the world safe for the life of the future.

This is the objective of Christian missions. It always has been and it always will be until it is achieved. It is to save life and to make life safe. It is the carrying out of the mission of Jesus who came not to be ministered unto but to minister, to find, to save, to bless. It is an objective that was worthy of His service and of His sacrifice. How much more is it an objective worthy the service and the sacrifice of all those who bear His name?

IN STADY PARISH

By Rev. William C. Allen, Buford, N. D.

FOUR organized churches and seven outstations make up this large parish in North Dakota, the religious needs of which are cared for by one man. It is planned

The demands of the war, together with two successive years of drought, have greatly retarded all church and mission work in this part of the state. Williams County furnished seed grain for most of the farmers for the season of 1918, but with the crops almost a total failure that year, a great many people have thus far been unable to pay the seed loan. In fact, a large percentage of farmers have been compelled to mortgage their real estate and personal property to the limit, and many are badly involved financially. The Government is supplying the money for the purchase of



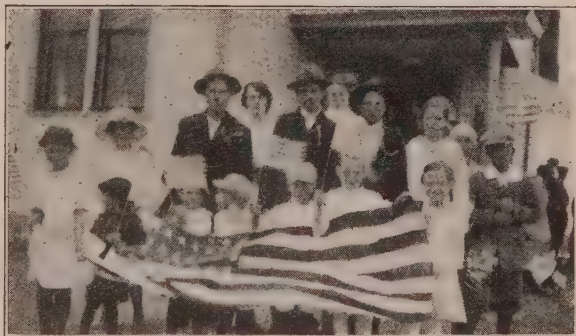
EAST FORK CONSOLIDATED SCHOOL

to divide the field into three pastorates, and supply each with a minister. It is devoutly hoped by all connected with the Congregational organizations mentioned that the plan will work out successfully. The Pilgrim polity is well adapted to meet the needs of the people in these immense rural sections of the country who represent different nationalities and have various religious preferences.

Thus far it has not been possible to build one house of worship, while the Lutheran brethren have churches in nearly every Scandinavian community. Our people at Stady and Angie especially were greatly disappointed last year because they were unable to erect the community church planned two years before. However, they are determined to make good, and it is expected that with one or two successful crops it will be possible to move forward along all lines and that the much wanted church will become a possibility.

seed for 1919.

An excellent morale was manifested in the purchase of Liberty Bonds and Red Cross work, but in almost every instance in the rural sections, the money was loaned by the banks, with the expectation that it would be paid back out of returns from the first full crops. The crops were practically a failure.



A SUNDAY SCHOOL CLASS AT ANGIE

In consequence of these conditions, and the three months of influenza, when no work was done, the achievements in this parish have not been as gratifying as those connected with the various organizations on the field

had hoped and expected. One feature that stands out, however, was the work done by Mr. Holsted, a seminary student, who supplied Stady Fortuna, Alkabo and Lincoln Valley, in the northern part of Divide County, during the summer of 1918. He rendered valuable and efficient service, and there were a number of additions to the Stady church while he was on the field.

Then, for some six or eight months the pastor has been trying to develop the town and rural work in Williams County, and by means of the missionary automobile has been able to cover a great deal of territory. At most of the outstations services have been held semi-monthly, and it is quite usual for the missionary to drive from thirty-eight to ninety miles each Sunday. It has also enabled him to see at first hand what progress is being made at each point and to gain an insight into the activities of the people who make up the congregations. The Dorcas Society is rejoicing over the fact that they have secured sufficient funds to make a payment on church lots and look after some improvements on the church parsonage. This congregation is also very happy over the purchase of some new hymn books that were badly needed.

The interest in all departments at Angie has been unusually good. The second Sunday in June was a memorable one for the Congregational folks at this place, when the people from miles around came together for a basket dinner. At two p. m. the Sunday School rendered an excellent patriotic program, which was fol-

lowed by the dedication of a service flag containing seven stars. Rev. W. Knighton Bloom, then Assistant Superintendent of the state work, delivered a helpful and impressive sermon, closing with the administration of the Lord's Supper.

At present the work at Buford is encouraging, but neither the Methodist Episcopal church nor our own has made much progress here during the last two years. In fact, the people have been practically without any religious services or Sunday



PART OF A BUSINESS STREET STADY

School, and the principal amusements seemed to be the public dance and card playing.

In December the Community Sunday School was reopened, and it is growing in interest and attendance. No effort is spared to meet the requirements of the denominational standard school. It is now possible to hold regular Sunday services, and a midweek cottage Bible study and song service has been started. Another important feature of this work has been the organization of junior and adult choirs.

"New occasions teach new duties," and we feel that when the time for a forward advance comes, there will be a wonderful response from all parts of this great parish.

If by any means the May number of the magazine escaped your notice, be sure to search it out and read in the Home Missionary Society's section the article, entitled "The Waterbury Way," by Rev. Robert E. Brown. You may find there a worth-while suggestion for your own church.

JULY IN THE SUNDAY SCHOOLS

JULY is the second month of the year reserved for The Congregational Home Missionary Society in connection with the Tercentenary Chart Plan for Sunday Schools. This is scarcely an ideal month for Sunday School promotion because of the fact that many of the schools are closed and that in few of those which remain open is the spirit as eager and energetic as in the spring, fall and winter months. For just this reason, however, there is the more necessity that schools which are in a position to do so should make this midsummer presentation of home missionary work as attractive as possible.

It will be remembered that this Society is featuring its work in the Southwest during the year 1919. In January the white work in this great and increasingly important section of our country was stressed, and now it is to our Mexican fellow citizens that we ask the students of home missions to turn their thoughts and attention.

A million and a half, it may be more, of the Mexican people have recently come across the border and established themselves in the United States. They constitute a problem, not alone for our educational institutions, but also for our churches. We make the following suggestions as to helps which may be used in an observance of one or more of the Sundays in the month of July:

1. Be sure that the Hero Tale is told or read before the school. The story for July was written by Mrs. Honora DeBusk Smith, and bears the title, "Doña Rosalia's Water Jar." Mrs. Smith has seen important missionary service in the Southwest and has written a story that will interest every boy and girl in our Sunday Schools. Several copies of this tale will be sent to each of the Tercentenary Chart schools, but there will be none for general distribution as

was the case last year.

2. The illustrated lecture, prepared by Superintendent Heald, entitled "The Picturesque Southwest," is also available, and we recommend it to all schools which did not use it in January. It covers the Mexican as well as the white work in Arizona and New Mexico. It will be interesting to note that this lecture conjointly illustrates the work of The American Missionary Association and The Congregational Home Missionary Society. Reservations for the lecture may be made by addressing the headquarters of either organization at 287 Fourth Avenue, New York City; 14 Beacon Street, Boston, Massachusetts, or Rev. George F. Kennigott, Ph. D., 831 South Hope Street, Los Angeles, California. It is also possible that a set of these slides will be located in Chicago before July, and information on this point may be had later in the season by addressing the Illinois Home Missionary Society or the District Office of The American Missionary Association, 19 South La Salle Street, Chicago.

3. Miss Woodberry's service, "They Come Bringing Gifts," is still available; also the Storiettes which accompany it, for schools that did not make use of them in January. Both will be furnished, in quantity, free of charge.

4. An article by Rev. A. B. Case, of Pomona, California, entitled "The Southwest and Its Most Pressing Problem," which appeared in the June number of this magazine, will provide excellent supplemental and illustrative material, as will the article, "The Mexican in Our Midst," by the same author, to be found elsewhere in this Society's columns in this issue.

In these days, when reconstruction tasks are upon us, and when a loving and friendly spirit are all that is needed to transform an ignorant Mexican into an intelligent Christian American citizen, surely no one of the pupils in our Congregational Sunday Schools will be willing to hold back his hand.

It is evident that the increased difficulties of securing and supporting pastors has developed a new spirit of sacrifice in the churches which have the real spirit of the Master.

---Rev. Charles W. Carroll.

A MINISTRY OF COMFORT IN THE NORTHLAND

By Rev. Edward S. Bollinger, Valdez, Alaska

THE number of people and the scope of country are the principal factors in considering the bigness of a parish. The bigness of this parish in the north country consists mainly in extent of territory. It comprises Prince William Sound and all adjacent lands. The

In the palmy days of the past the boats plying to and fro between all these little points were numerous. Everything was expensive, of course, but the traveling accommodations were so good that men who were obliged to come to the town on business were not compelled to suffer a



"BURIED AT VALDEZ, ALASKA, OCTOBER 26, 1918"

fine body of water which bears this name indents the shores of Alaska upwards of one hundred miles and is nearly the same width as the ocean. All along the rugged mountains are multitudinous inlets and bays, many of them touching localities rich in mines and some timber regions of great value. The waters are alive with fish of the most excellent food quality. Mining, lumbering and fishing camps abound. A number of places have populations reaching into the hundreds. But with the exception of Valdez, in all this vast region there are no churches, no ministers, no burial accommodations.

loss of wages through being detained by lack of transportation facilities. War times, however, have increased the cost of everything in a large degree, and even funerals have come to be costly and burdensome affairs in this part of the world. The incident which I am about to relate is an example of the difficulties to be overcome in Alaska, or in many parts of it, when Christian service of any kind is needed.

A young Russian was accidentally killed in the mines at Latouche, about one hundred miles from Valdez. According to the custom of his friends and countrymen no effort or expense was spared to make the bur-

ial one of tenderest respect. Ten of his comrades chartered a small boat to bring the remains to Valdez. Arrangements were made for a church funeral. We gave them a service having some forms of the Greek Church and put as much of the spirit of their accustomed form of worship into ours as was consistent. Most of them understood sufficient English to comprehend the meaning of it all.

The cemetery history of this big parish is very peculiar. We are now using our third cemetery, not because the former locations were filled with graves or pressed by the growth of the city, but because of the treacherous glacier streams. The first one which was located was almost entirely swept away by the merciless currents. The second one was struck by similar currents, when the streams changed their direction, as is the custom in the course of years, and a few graves were torn out completely, while the remainder of the plot was covered with a layer of sand and gravel from three to six feet in depth. The present location is three miles from the town, at a point that is considered the highest and safest on our entire glacier field. Here, amid the aloneness of the heavy underbrush and the cottonwood trees, these friends laid their comrade to rest. Several days afterward we all went out again to set up the monument and have a picture

taken of the grave for the folks at home.

Immediately after the erection of the monument came the first storms of winter and the small boat which had brought the companions of the dead man to Valdez was not considered safe for the return journey, and it was not until three weeks had passed that a larger steamer, on its westward way, took them back to Latouche.

These men lost more than \$1,500 in wages in their endeavor to give their friend Christian burial, and if there had been no missionary in Valdez at that time their effort would have failed. To show how much they appreciated the service which the only Protestant minister in the district was able to render, after all matters had been adjusted, a committee came to the parsonage with ten dollars, which they insisted should be given to the trio of ladies who sang "so home reminding" at the funeral.

"I am the resurrection and the life" has the same meaning in this far-away cemetery in the "Glacier City" as in the shadows of stately monuments of marble and granite in the great cities of the country. Let us be thankful that we are able to carry the light of the Gospel to some of the people in this northern land who would otherwise be without it in times of greatest need.



SOME PRODUCTS OF THE MOUNTAINS

By Rev. Neil McQuarrie, Williamsburg, Ky.

THE mountains of Kentucky and Tennessee are rich in coal, iron, lead, zinc, sulphur, and some gold and silver. Oil and gas wells are beginning to flow freely and may be counted upon as yielding great wealth in the years that are to come. Men are bringing their families from almost every state in the Union to make their homes in these commonwealths, and there is every evidence that they are coming to stay.

The Congregational missionary is here also because of the need and splendid opportunity for reaching these people. His headquarters are at Williamsburg, Kentucky, where there is a church building and parsonage, and he is able to devote a part of his time to the little church. The town has a population of about five thousand. About ten years ago The American Missionary Association had a school here, but sold it to the Baptist denomination. The effect

of the work of this school is clearly to be seen both in the town and the surrounding community. There may not be quantity here but there is quality. In fact, some of the salt of the earth may be found in this wonderful region.

The missionary is giving a part of his time to the needs of the pastorless churches in both Kentucky and Tennessee. The war conditions have

gregational in polity, was organized, with twenty-eight adult members. The Sunday School has an average attendance of sixty-five. Fifty dollars a month has been pledged for the support of the work and the people are planning to have a minister of their own before very long. This Stearns church will be a good center for a large outlying district where there are many miners and lumber-



ONE OF THE MANY CANNING CLUBS IN KENTUCKY

brought about changes here as elsewhere, and church workers, Sunday School teachers, young men from the various church organizations have gone, some of them never to return. Then, too, the influenza epidemic made many orphans and widows; yet there are thousands still here hungering for what the Gospel stands for. The young people are asking for the very things our denomination offers.

There are endless opportunities. One of the first duties of the missionary was to make a general survey of the entire field. By invitation, Stearns, Kentucky, was visited, a town of about 1,500 people. After a number of visits and some nightly meetings, a community church, Con-

men whom we hope to interest.

The missionary also made a trip among four of the rural churches not long ago, conducting one or two services in each place. The smallest audience which he addressed, largely made up of young people, numbered fifty-two. Many of them were real "diamonds," not polished to be sure, but ready for the process, and, in many cases, anxious for it. To these bright-eyed, warm-hearted boys and girls our hearts should go out in sympathy, for they are more precious than silver and gold.

In passing, the splendid work of the A. M. A. schools for these boys and girls should be very highly commented upon. Leaders, strong both mentally and morally, are being

raised up in these institutions as the years go by.

Most of the churches in this part of the country are centrally located, and it is possible to reach out into the surrounding districts from them. These outlying communities are often mining or lumber regions, and some of the folks who live in them are hungry for the Gospel. Not long since a young miner dropped into the Williamsburg church during the Wednesday night Bible study and prayer service. After the meeting he lingered, and later walked up the street with the missionary. It was apparent that he wanted to have a heart-to-heart talk with the minister. When asked if he was a Christian, he

answered, "No, but I want to be." He finally went on his way happy, for he had accepted Christ as his Lord and Saviour. The following week he brought another young man to the church and he was later received into membership on confession of faith.

These are just a few of the things that happen by the way. The missionary's usual task is to visit these needy fields and pastorless churches, find a point of contact with the individuals and groups and give them the "Good News." It may be through song, teaching, preaching or personal touch in the homes or on the street. What a field, all ready for the reaping!



THE DESERT AS A TRAINING SCHOOL

By Rev. J. Edward Ingham, Boise, Ida.

HAVE any of the readers of this magazine ever seen a sage brush desert? Was it land that had once been volcanic—miles and then more miles of perfectly level volcanic ash, and over all a scrubby growth of scraggly, gray-green bush from one to six feet high? All around on the horizon there may be seen peaks still blackened by the volcanic fires of centuries ago. I wish you might all come with me out into the sage brush desert of Idaho and learn to love it as I love it. Why? Because in its loneliness there is something that makes men manly, as the Horeb desert made Moses manly and the Arabian desert made Paul manly and the Judean wilderness added to the strength of Jesus.

It is in the sage brush region of Idaho that the people live whose story has just come to me from one of the manly men of the country—our missionary to the settlers that have recently come to make this desert the garden of the Lord, for as soon as the irrigation waters are run on this volcanic ash the crops are worth one hundred dollars per acre each year. Here neighbors are

located a mile apart, but they live to love and worship God and help each other. Thirty-two miles to the town and store and railroad and doctor, but if you doubt the value of the prayer meeting, come and learn a lesson from these Russo-Germans from Bessarabia and Kherson. Even if you read German, you will not understand their conversation; it is different somehow.

During the winter they had the influenza, every family. Our missionary and his large family all were down with it, and sent the thirty-two miles for the doctor. The story of the Christmas celebration as Mr. Hoersch told it to me is well worth reading, and cannot fail to be of interest to all who believe in the Lord's work.

Because of the prevailing sickness it was not possible to give the Christmas program, although the children had learned their songs, dialogues and recitations. This was likely to make the day very dull for many, because these people place more emphasis on Christmas than do most of us. The pastor therefore suggested that a visit be paid to a poor mother with four children on

Christmas Eve. The husband and father had died a short time before, leaving them without the means of subsistence. All the young people, except those who were too ill to go, prepared gifts and the party started on their errand of mercy.

The poor little shanty, a homesteader's two-room claim shack, was pretty well filled when all were seated. The story of the shepherds was read, songs were sung and a prayer was offered. The pastor then referred to the usual Christmas Eve celebration. He spoke of the decorated church and the shining Christmas tree, of how the children sang their old home land Christmas songs, recited their selections and received their gifts. Then he told the story of the Wise Men and of the Babe cradled in the manger. He said that by God's Providence he and the young people of the congregation had been led to a house of sorrow and loneliness to proclaim the glad tidings of great joy, glad even under the existing circumstances, and of a Saviour born who lives and care for us all. Many eyes were filled with tears of sympathy and love, and the timely Christmas spirit was shown as the kitchen table was loaded with sacks of flour, bundles of meat and

pails of lard. Some gifts were bestowed upon the children, and after singing some more Christmas songs, the party dispersed, after leaving a small gift of money for the widow and her little ones. How much more blessed it is to give than to receive!

This missionary covers four fields out in the sage brush. It is more than sixty miles from one end of his pastorate to the other. He has five children of his own and has adopted two of his dead brother's, making nine in the family. His congregation are mostly newcomers, in the main, small farmers, who work on the government ditch in order to have some ready money while their crops are growing. Two years ago there was a crop failure and only half a crop last year. The irrigation project is not yet in and will not be for some time.

Needless to say, the salary is very small. Our missionary, a Chicago Seminary man, and his children work at the harvest and plowing and at other times, even down to the ten-year-old. But as in this story, their hearts are ever open to the needs of others.

Who can say that the desert is not the training school for manly men who have learned to know Christ?



PUTTING THEIR HOUSE IN ORDER

By Rev. Charles H. Johnston, Portland, Oregon

IN March, 1915, I was asked by the Superintendent of this state to preach in the town of Scappoose upon a certain Sunday. I was glad to do this, and arrived in the village, which gives its name to the surrounding district, bright and early on a Sunday morning. The town nestles cozily in a bend in the mountain range, and in the meadows which stretch from the foot of the mountain to the waters of the Willamette River, you will see more green grass, buttercups and daisies than anywhere outside of Ireland.

The church had been built some twenty-eight years before my visit,

and was badly in need of attention. I have always felt that a neglected house of worship indicated the absence of a sense of reverence on the part of the people, and it seemed incredible that here, inside of what should have been the sphere of the church's influence, was a population of four hundred souls, many of whom never entered its doors.

Well, I preached both morning and evening to an intelligent and appreciative congregation, and was taken by the church treasurer to dinner at one of the pleasantest homes it has ever been my good fortune to enter. I later addressed the

Sunday School, and found that both superintendent and teachers were very proud of this organization.

That night the treasurer told me that they had been receiving aid from the Home Missionary Society, but would like to become independent. They would also like it if I could see my way clear to take up the work, but told me that all the salary they could be certain about was fifty dollars a month. While I rambled about my friend's twenty acres of fruit trees, I could not help

roof on it within a given time, it would be a step in the right direction, and during my first nine months of service I never forgot, and never let the people forget, that the mission of the church was to the community and not to the select few, and that if we expected visitors we had to put our house in order.

One evening a member of our board of trustees who had caught the vision invited me to his house for supper, saying he had a letter about which he wanted my advice. He



THE HOUSE IN ORDER

being amazed at the unusual circumstances in the case. There was no other church in the place, the population was comparatively large, and, salary or no salary, the situation appealed to me. I had on one occasion thrown up a government position in Ireland, taken my family with me to Africa at my own expense, gone into mission work there and neither they nor I ever missed a meal. Why should God forget me in Scappoose? I decided to accept the call.

From the very first I held the opinion that little could be accomplished until the building had been put in better shape. I concluded that if I succeeded in getting a new

handed me a letter across the table, and out of it fluttered a check for \$323. I said, "Haven't you made a mistake?" "No," he replied, "it is for you for a building fund." It transpired in the letter which accompanied the check that this good brother had written to some benevolent friends in the East, telling them about the work we were trying to do, and this was the result of the correspondence. I handed the check back, saying, "You are not to give it to me until I put down an equal amount."

The result was that in a place where I thought we might with difficulty raise the price of a new roof,



BUILDING THE SAW MILL

we got together \$1,250, which with \$600 from the Church Building Society and the check previously mentioned, enabled us to put up a sanctuary which needs no apology. The shadow of war was over us at the time, but the spirit of sacrifice and service was with us in a wonderful measure. One little girl brought me a dollar, saying she had sold her pet canary and was anxious to have the proceeds go to the building fund. A man of eighty-three, who had not been in church for thirty years,

gave five dollars toward a memorial window and came to the opening service. I felt that I was the best paid minister in the United States.

Some time after the completion of the new church building the call to the work at University Park Church, Portland, came to me, and feeling that the task I had started out to accomplish had been practically finished, I decided to go to the new field. I may have something to say to the read-



SOME EXHIBITS AT THE COUNTY FAIR

ers of THE AMERICAN MISSIONARY about this important church in the city of Portland in the near future.



SUMMER SCHOOLS OF MISSIONS

By Miles B. Fisher, D. D., Secretary of Missionary Education

FOR so many years have the Summer Schools of Missions demonstrated their use that they are universally depended upon. They are interdenominational, distributed geographically, standardized as to courses of study and method. Seven have been under the auspices of the Missionary Education Movement, whose conferences are for men, women and young people as young as sixteen years, and they stretch from Ocean Park, Maine, to Asilomar,

California. Those under the auspices of the Woman's Boards of many denominations are designed for women and older girls, and dot the land from Northfield, Massachusetts, to Long Beach, California.

The purpose of these conferences is primarily to train leaders. Everywhere the cry is for leaders—people who know what needs to be done, who know how to do it, and who can inspire others to follow. The Summer Schools provide courses in the

study of missionary textbooks, teaching principles and methods, and, largely for inspiration, provide lectures and personal contact.

A secondary purpose is to enrich the lives of our people who attend, regardless of potential leadership. A third purpose is to help young people to a wise decision for missionary life service.

The conferences show due regard for a balanced program—study and recreation, quiet thought and social contact, full day programs and nights of long quiet rest. Mornings are devoted to classes, afternoons to rest and sport, evenings to platform addresses.

This year many of these conferences are to be strengthened by the Interchurch World Movement,

which has become responsible for the Missionary Education Movement conferences, will expand the program and will expect a larger attendance of ministers and laymen, for we are all getting ready for the forward world movement.

Churches are therefore urged to discover now the likeliest young people with promise of leadership, formally to choose them for the privilege of a summer conference, to make necessary financial provision, and to welcome them back with opportunity for a report and for service. 'Tis a Plattsburg in missions.

The following conferences are listed, with the addresses of secretaries where known. Communicate soon with the secretary of the conference:

MISSIONARY EDUCATION MOVEMENT

Blue Ridge, N. C., June 24—July 3, Rev. E. C. Cronk, 124 E. 28th St., New York.
Silver Bay, N. Y., July 4—July 13, Rev. E. C. Cronk, 124 E. 28th St., New York.
Estes Park, Colo., July 11—July 20, Rev. William J. Minchin, D. D., 415 Temple Court, Denver, Colo.

Asilomar, Cal., July 15—July 24, Rev. J. C. Worley, 1101 Wright and Callendar Bldg., Los Angeles; or 847 Phelan Bldg., San Francisco, Cal.

Ocean Park, Me., July 18—July 27, Rev. J. P. Broadhead, 53 Mt. Vernon St., Boston, Mass.

Lake Geneva, Wis., July 25—Aug. 3, Frank B. Bachelor, 19 S. La Salle St., Chicago, Ill.

Seabeck, Wash., July 30—Aug. 8, Rev. J. H. Matthews, Sixth and University Sts., Seattle, Wash.

Woman's Missionary Conference of the Northwest (unites with Seabeck M. E. M.), July 30—Aug. 8, Rev. J. H. Matthews, Sixth and University Sts., Seattle, Wash.

Northfield Summer School of Religious Education, July 18—27, Northfield, Mass. Courses on Missionary Education, Dr. Norman E. Richardson, Dean. (For further information address Frank M. McKibbin, 14 Beacon St., Boston, Mass.)

Mt. Hermon Summer Conference, July 5—12, Mt. Hermon, Cal. Home Missionary Department, Mrs. J. C. Alter, 21 Mountain Ave., Oakland, Cal.

Intermountain Conference, Utah (last of August), Rev. F. J. Estabrook, 415 Temple Court, Denver, Colo.

AFFILIATED SUMMER SCHOOLS

(Council of Women for Home Missions)

Dallas, Tex., Sept. 21—27, Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Dallas, Tex.

East Northfield, Mass., July 2—9, Mrs. Taber Knox, Warwick, N. Y.

Los Angeles, Cal., June 2—7, Mrs. E. Y. VanMeter, 4972 Pasadena Ave., Los Angeles, Cal.

St. Paul, Minn., June 2—7, Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul, Minn.

Mountain Lake Park, Md., Aug. 1—8, Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

Oklahoma City, Okla., (First week in June), Mrs. H. S. Gilliam, 2244 W. 13th St., Oklahoma City, Okla.

Winona Lake, Ind., June 19—26, Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

Bay View, Mich., (Some time in August), Miss Carrie Barge, Delaware, O.

THE C. H. M. S. TREASURY
CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1919		GIFTS FROM THE LIVING					LEGACIES
FOR THE MONTH OF APRIL		Contribu- tions	From State Societies	Total	Paid State Societies	Net Avail- able for National Work	
	Av'ge five previous years.	7,521.52	1,508.48	9,030.00	5,690.55	3,339.45	16,620.39
	Present year.....	11,342.04	1,960.68	13,302.72	4,136.85	9,165.87	15,242.74
	Increase.....	3,820.52	452.20	4,272.72	.....	5,826.42	.....
	Decrease.....	.....	.....	.....	1,553.70	.....	1,377.65

A GOOD BEGINNING

Contributions for April, the first month in the fiscal year of the Home Missionary Society, show approximately fifty per cent increase over the average of the past five years. We attribute this splendid increase to two things: first, the returns from the Every Member Drive, and second, the fact that no unusual effort was made in March to secure prompt payments in order to avoid debt, as has been done in recent years. In other words, we find encouragement in the showing without being too optimistic.

There are many urgent calls for advance. The Society is eager to enter effectively upon Americanization work. We want to do our part as we have never done it in such pieces of home missionary service as are called for in the logging camps, for example. Thus far also we have done practically nothing in specializing in rural work. There is a big demand for this. At the same time it has been necessary to consider increases of salaries all along the line and of grants in aid to pastors in many cases. The Directors were bold enough to authorize the Executive Committee to increase its budget in the amount of approximately ten per cent. Surely the churches will not fail us in this.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish, though very irregularly, approximately forty-eight per cent., or \$120,000 annually. To avoid fluctuation, when more is received, it is placed in the Legacy Equalization Fund. Investments furnish nine per cent, or about \$22,000 annually. Contributions from churches, societies and individuals afford substantially forty-three per cent., or \$108,000 annually. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 10; California (South), 5; Connecticut, 60; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33 1-3; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 5; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 33 1-3; Washington, 3; Wisconsin, 10.

FORM OF A BEQUEST.

"I give and bequeath the sum of.....dollars to The Congregational Home Missionary Society, organized in the State of New York in the year 1826."

CONDITIONAL GIFTS

Write to the Treasurer for information regarding this plan of administering your own estate.

THE AMERICAN MISSIONARY ASSOCIATION

We call especial attention to the article "Keepers of the Springs" by Dr. Atkins. We reproduce it from the Congregationalist and Advance. It should be re-read and pondered.



Secretary Cady is away on his mission to Hawaii. May the skies be propitious and the seas be peaceful for his return which we shall all welcome.



Secretary Roundy has returned from an extended, interesting and highly useful visitation of our work in the Southwest. His devoted and faithful earnestness makes many friends when and where he goes a-Roundy.



Secretary Scudder of Boston and of the National Council has made a tour among the A. M. A. schools and churches. He reports himself "well pleased" in his observations of the several secondary schools visited. He says that Straight College in New Orleans "has an enviable position as a colored institution in the state" and at Tougaloo he "could not help wishing that hundreds of our supporters of the A. M. A. work could have the privilege of a visit to these institutions to see how much has been accomplished and how strong their influences," Talladega College he pronounces "an astonishing revelation of the strength and successfulness of the educational work of the A. M. A." Thank you, Secretary Scudder.



Tougaloo College has perfected its plans for the grand celebration of the Fiftieth Anniversary during the coming Commencement season. The "Tougaloo News," now in its thirty-first year of publication, is aflame with announcement of the plans.



In view of the last report of the Controller General of Georgia, it does not appear that the time has come or is near for the A. M. A. to think about disposing of any of its schools or of entrusting them to public school system. The report as quoted in the Savannah Tribune, shows that the state of Georgia appropriates a total of \$772,943.28 to higher education, of which amount Negroes get only \$10,000. There are eleven district agricultural schools for whites, and more than twice as many county agricultural schools for whites, whereas for Negroes there is just one. The case of the Negro rural school is so shamefully bad that it is painful, even to write about.



EDITORIALS

A QUESTION OF VALUES

THE fathers and builders of fifty years ago stressed the importance of institutions of higher education for the development of a race that has just come to its opportunity. They took their theories of education from their ideas of man. They said let it be granted that Negro colleges are for the education of the relative few, they are needed if ever the race is to receive its right race recognition. Elementary education will not give them this. Nothing will give them this but thorough intellectual discipline; the best culture of the largest knowledge; the studies which invigorate, direct, purify and broaden life. There must be institutions for those whose gifts and attainments can make them a large uplifting hope for others who will come after them. There must be opportunity for the Negro youth of the future whose intellectual capacity may justify the largest mental furnishing. The race must have a chance for its highest possibilities. Only so will it get its highest recognition among other races. So thought the fathers, and they planted Fisk and Atlanta and Talladega and Straight and Tillotson College which have been maintained until now. The results have justified their faith a thousand times over. We can measure the influences that have been created and which have been multiplying themselves year by year that have caused all but the wilfully blind to see that the Negro can rise to stand side by side with the best of other races. The criticisms which for years were industriously circulated as to the wisdom of colleges for the Negro people are now in the scrap-heap. Nobody whose opinion is to be regarded for five minutes utters these criticisms now. Why? Because the justifications before their eyes are too great and too many to be controverted.

The fathers of fifty years ago who said we must set the standards for race education now in the beginning, also said, while these may avail for thousands, we must remember the millions who never can or never will avail themselves of them. There are those who do the common daily tasks of ploughing and planting and reaping, who engage in the mechanical work of life, who through farm and shop and traffic are ever to be the largest and in this case the most important class in the economy of daily existence. They may not count so evidently in the recognition of the race in its evolu-

tion, but they are the people, and their education is absolutely essential. We must not think that the elementary is less important than that to which it leads.

From that day, the A. M. A. has also stressed elementary education. The recent revelations that came from the military camps of the woeful ignorance of thousands who were drafted into the army who could not sign nor even read their own names brings the question up anew if we should not now in this time of racial readjustment think more than ever of the educational strategy of elementary education. A distinguished professor of Yale University who certainly does not slight the higher education, has recently written a stirring appeal for a reconsideration of the importance of childhood, especially with respect to moral and religious instruction. It is here that the elementary schools which the A. M. A. has sustained become so essentially important. Religious instruction in uneducated Negro homes from which the majority of our elementary pupils come amounts to nothing, and is often worse than that. It is in our schools that they are taught the first lesson and often the only lesson of a reasonable religion. When we take into consideration the ethical character of religion and the fact that childhood is pre-eminently the period for establishing the habits of thought and feeling, our elementary work looms large. An educator of national fame tells us that the spiritual destiny of the average person is determined in the first ten years of his life. The receptivity and plasticity of the child make it possible for the teacher to do what no other can do and what may never be possible later. Scores of our teachers know about this—teachers from New England churches, teachers from the Middle States' churches, and teachers from the churches in the West can testify how those who came under their religious instruction while they were in the elementary schools have got their impulse not only for Christian life but for their higher education. Our schools are full of such personal histories. And as we establish these children of otherwise neglect in right thinking and right living, we establish the community. In this respect, we can scarcely over value our elementary schools. The public schools give no time to religious instruction or to the moulding of the plastic nature into Christian character. We do not look for this in the public school. But the Negro children, cut off as they are almost wholly from home instruction, especially need to have in their early and formative years a fair share of their time every day for this specific work, and here is where we place the emphasis on an elementary school. If we are seeking the incoming of the kingdom of heaven as well as the mastery of the three R's, we can scarcely make a better investment of our faith and work.



THE MORNING COMETH

NO one who believes in human brotherhood and who wishes every man to have a just and equal chance to prove the degree of his manhood according to his ability can read the reports of Dr. Du Bois on his return from France without having his fighting instincts thoroughly aroused. But when we think straight we remember that what all people who do thus believe and wish and seek is one thing, the question of attainment is another. Fighting is one way; sometimes there is no other way, but fighting with words is not the only way, nor always the most potent. We may agree in a common hostility of race prejudice and race discrimination, and be earnestly urgent and determined that all men shall have equal rights and equal justice, and yet believe that direct attack is not the only or even the wisest strategy in the holy war. For deep rooted evils, time is an element in their extraction. We cannot lose sight of the fact that there is an absolute necessity for patience and for a faith which can keep its pressure constant—always pressing—always pressing—while it waits upon the necessary evolution and the developments of time. All the terms of the problem of human rights are not contained in a declaration of them and in a passionate battle cry against those who sin against them.

The question constantly before us is what will swell the current of public opinion and direct the stream of influence that shall sweep the injustice and the wrong away. The adjustment of race relations must finally come through the irresistible might of public opinion. This public opinion may possibly be created in some degree by denunciations and by matching the white man's wrong with the black man's resentment, but not very much. The fighting spirit in the way of agitation may have its place—does have—but in the way of accomplishing the ends which we all seek this does not create the needed public opinion to overcome the practical denials of human brotherhood. Human brotherhood must be established not simply in forms of law, but in spirit, in deed, and in truth. For this real thing there is "a more excellent way" than "fighting." It is to overcome evil with good. It is to establish mutual understanding, good will, and mutual co-operation. This is essential. This must be brought about somehow, notwithstanding the hatreds of hating men, and the crimes of criminal men, and the selfish policies of selfish men, and the mean prejudice of those who despise the lowly and the needy and who would have them remain poor and needy and dependent. The sound public opinion on which we must rely is a growth and it is growing. If it seems to be a slow growth, we may remember that there is nothing so intangible as growth. We never see it, but it comes. June has come, but no one ever saw a leaf turn over in May. There were overcast and trying days in May, but behold June is here! Race recognition comes by growth. The fruitage of that growth is seen in the remarkable records of education and development within fifty years. This recognized growth and fruitage is the mightiest influence in the creation and

direction of a public opinion that will have its way and will be just and equal.

The Almighty God in his methods and in his providences is assuring the growing of this public opinion which means justice. It will not come over night, nor be hurried if we curse and swear about it. We must go on telling the truth and keeping it before the people, but we must not lose our heads while we keep our hearts. The day is coming when all men's good shall be each man's rule. It is on the way. Every school adds something. Every educated Negro means more light on the path. Never before **has** justice in this country been so near. Little by little, we shall possess the land.

KEEPERS OF THE SPRINGS

By Gaius Glenn Atkins

WHEN the whole social order is shaken by the ground swell of the storm through which we have been passing, the Christian Church ought not to expect to be left in peace. It is just now the center of criticisms and proposed readjustments which, if they should all have their way, would inaugurate departures as distinctive as the Reformation.

Much of this is borne of the restlessness of the time and much of it may be safely left to the test of time. And the whole of it may well give us pause for we have been taught in the mighty judgments of the last five years that we have failed in the application of the Spirit of Jesus to our world of human relationship and the church is centrally involved in this failure. We are under bonds to bring forth fruits meet for repentance.

But there is sore danger that, considering the temper of the time and the programs proposed, we shall forget the enduring task of the Church and substitute for spiritual service a hard-driven and sterile machinery.

The sources of action are in the regions of instruction, insight, inspirations and desire, and above all, in the region of faith. This brings us back to religions as those who follow rivers to their sources are led to high and quiet places in the hills. It is from the hills of faith and duty which lie blue and far against our horizons that the issues of life draw down and when these water-sheds are laid bare and left open to a parching, poisoning materialism the waters fail and men, mad with thirst, destroy themselves—and one another.

We may secure the most complete unity and yet—wanting a compelling sense of the real mission of the Church—be as sterile as that church from which—established as she was in an authority, organization and efficiency, which we may despair to equal—men turned with parched lips seeking the Living Water. We may re-write our creeds but if they be not baptized in experience they will be broken cisterns. We may organize “drives” for money and members, get them both and still be poor.

The real sources of power are nearer and simpler than that. They are in the practice of the presence of God, in exaltations and interpretations of

justice which will flow down through our courts and laws and human contracts into a juster social order, in a demonstration of values which will give a new direction to effort, in a gospel of love not as an emotion but as a habit of life which will release the redemptive force of the individual and society, in a revelation of brotherhood which will light church doors with a divine hospitality and in such an incarnation of the spirit of Jesus as will make Him a living presence among men.

These are affairs of the soul. They demand of the ministry of the Church holy understandings of the office of prophet and priest, deep communion with the Spirit of God and transforming comradeships with Christ. They demand of the membership of the churches the mind to Make Christianity real in the whole of life and at any cost.

Whatever else the Church may do to correct her faults and increase her strength she may well do but she will spend herself to no purpose if in all our criticisms and programs we do not magnify her office as keeper of the springs.

Such an office is always high and sometimes lonely but the light of God lies undarkened upon the heights of faith and worship and inspiration, the issues of life gather beneath such shelters and the Son of God who kept the springs upon the highest hill in the world—the hill of the Cross—will bless the church which incarnates and continues His Ministry, with that Divine Comradeship which has been and must always be the true secret of the Church's power.

—Congregationalist and Advance.

NATIONAL CONFERENCE ON LYNCHING

THE National Conference on Lynching held in New York on May 5th and 6th called by many of the most distinguished statesmen and educators of the entire country ought to make an impression that will be heeded. It was largely attended, and the sessions were alive with interest. In Carnegie Hall, Ex-Justice Charles E. Hughes declared that the United States can never properly appear as the exemplar of justice to the world as long as the Negro, because he is a Negro, is denied justice in certain sections of the country. "Justice in America is not to be bought," said Mr. Hughes. "It is not necessary that anyone should give his blood, either directly or vicariously, to obtain justice in this country. But to the black man, who in this crisis has proved his bravery, his honor, and his loyalty to our institutions, we certainly owe the performance of this duty, and we should let it be known from this time on, in recognition of that supreme service, that the black man shall have the rights guaranteed to him by the Constitution of the United States."

He brought the 2500 Negroes and whites in the audience to their feet when he declared the principles involved in the proposed covenant of the League of Nations should begin at home.

"We are hearing much these days of the drawing together of the nations in cooperation to establish international justice," he said. "There

has been a suggestion made with respect to the manner in which there may be exercised guardianship by the strong and civilized nations over those less favored which have been called 'backward peoples.' It has been said in the most formal manner in the Covenant of the League of Nations that the well-being and development of these peoples is the most sacred trust of civilization. I say that duty begins at home.

"Little can be done in the cause of international justice unless nations establish strongly and securely the foundations of justice within their own borders. The salvation of democracy must lie in the days of peace after victory, when citizens under a democratic Government prove themselves capable of self-restraint and able to maintain a Government assuring the justice in whose cause they have professed to go forth and fight for victory.

"I look with confidence into the future, no matter what absurd and foolish preachments from those who are nothing but visionaries and impractical. I bottom my confidence upon the sober sense of an intelligent electorate. There is, however, no hope for the future of any community, however it may phrase its formal language in constitution or in statements of Governmental principle, if there is abroad a disposition to overturn the processes of justice and to enthrone mob violence and the rule of force. That is the path to sure destruction."

Among the wholesome truths spoken, were the eloquent ones of our friend, Dean Pickens of Morgan College, Maryland. He said:

"There is really no use for a Congressman in Washington to say to the lyncher, 'You should not deny a Negro fair trial in court,' if that Congressman at the same time lets it be known that it is his opinion that no Negro, whatever his merits, should be a Congressman like himself. There is no use for an Executive of the nation to tell the white people of Georgia that their Negroes should have a white man's trial in Georgia, if he at the same time takes the position that the Negroes in government departments at Washington should not have a white man's job. That is such gross hypocrisy that it could not escape even a mob. Mob members may be ignorant in some ways, but they are too severely logical to overlook an inconsistency like that."

RACE AGAINST RACE

THERE is grave danger, says the Editor of the So. Western Christian Advocate, in the position that some of our race leaders are taking in charging that the white race as a whole is an enemy to the Negro race, and therefore such race leaders are seeking to array race against race and to meet prejudice with prejudice, hatred

with hatred, and bitterness with bitterness. This position is wrong. In the first place, it is wrong as a matter of policy. We will get nowhere in our effort to secure justice and equity if we array ourselves as a race against a race that has superior numbers, intelligence and wealth and social and political advantage. It would be far better to seek to

show the white people themselves and the world the fairness of our appeal.

We do not underestimate that element of the white race that is disposed not to give us an even handed justice. This element is considerable in number, persistent in its attitude and determined so far as possible to see to it that the Negro is hindered at every point and is reduced or kept into practical peonage. But another fact is equally apparent. There is a large and growing element of white people, South as well as North, that is anxious for the Negro to have a square deal. There are individuals in this group, who, because of this attitude, are going up against social embarrassment and, in some instances economical boycott and political discord. They are fighting with might and main to maintain a good conscience and a sense of self-respect and therefore to accord to all men, including the Negro, a square deal. It is an easy matter for our race orators, agitators, de-

baters and writers to charge the entire white race as being opposed to the best interests of the Negro. While it is easy to do this, it is exceedingly hazardous and unfair. We must not forget the individual white men and women and the large and influential groups South and North who are doing their level best to improve our condition and make life all the more tolerable. We must not forget the millions of dollars spent and the lives given for our uplift.

In our effort to secure justice we must not be unjust. In our effort to break down prejudice, we must not endorse prejudice by being prejudiced ourselves. People who know the bitterness of mistreatment, injustice and prejudice must first of all be those who know how to treat others right and treat them fairly and to measure their deeds correctly. We will lose friends rather than gain them if we fail to do this.

Many Negroes, I know, question somewhat seriously the actions of white people. At bottom I think it is well to remember that the main current of the white race is set toward justice. Men everywhere are seeing more clearly than they have ever seen before. The past, nevertheless, is with us and must have some meaning for all of us. Only lunatics are not held by their past. A new day never comes ready to order. The new day comes bit by bit. Recently, when I read of the awful things being done in Texas, I said to myself, "Will the colored people believe in us long enough to give us a chance to help them out of their troubles?"

The future of the races in the South is in the hands of the colored people. They must hold steady and

have faith in the white people when it is hard indeed to have faith. There is no future for the white people unless there is a future also for Negroes.

The Germans were fighting against God and eternal justice. God stood in the road at the Marne. God stands also in other roads. We must all put our faith in the God of justice and love. In the South the white people and the colored people are going to be friends—friends who will trust one another and work together for each other's best interests.

Mrs. John H. Hammond, Southern woman and author, than whom the Negro people have no truer friend, writes this in the *Southern Workman*. Such counsel cannot be too often repeated.



THE AFTER WAR ATTITUDE OF THE SOUTH TOWARD THE NEGRO

WHAT is going to occur when the soldiers come back home? Will the South change its attitude toward the Negro? Is the Negro to have a fair chance? Is he to be regarded more as a citizen and not as a peon? These are among the questions that are being asked and to each of them we can say with some certainty most assuredly, the Negro will receive better treatment. He will have a fairer chance. Likely enough he will not have all the chance that he desires or that his friends desire for him, but that there will be a softening of feeling and an extending of a hand of co-operation, is the pure logic of the situation and in spite of the efforts on the part of a few who would give the Negro no benefits whatever for his sacrifices in the war, there are those who out of sense of conscience and patriotism, will see that the Negro has a fairer deal.

There are innumerable instances that might be cited that would substantiate this contention and one of the most interesting is a story told in the recent number of Association Men. It is told as a personal experience of a prominent South Carolina woman. She says:

"My son enlisted early in the war. When he left home we equipped him with all of the comforts and sent him away as cheerfully as possible.

"By and by, under the selective service act, the orphan colored boy, who had grown up in our household, was called to service. When it came to the point of making out his papers, providing for his insurance and for the funds that he would send back home, there was no near

relatives to whom the papers could be made. I consented to do this and to keep all carefully for him until he should return.

"We also equipped him with comfort kits, and sent him away in a manner equal to that of any of our own boys. Just before leaving, this colored boy turned to me and said, Miss Mary, thank you for all these things you have done, I am glad you are going to take care of my money and my insurance, and I hope to come back home after the war is over. You have a service flag up for Marse Frank, I was wondering who would hang up a service flag for me.

"I'll hang up a service flag for you."

"And when he went away I put a service flag on the kitchen door.

"By and by my son came back on a furlough and just before he had to return we were walking together out through the garden. When he saw the flag he said: 'Mother who is that for?'

"That is the colored boy's service flag.

"My son looked at the flag and looked at me. Without a remark he turned, took the flag from the kitchen door, walked to the front of the house, placed the flag by his own, and coming back, said, 'Mother, a service flag for a United States soldier is not to hang on the kitchen door.'

"I'm convinced that after the war the white soldiers and the black soldiers will have a program of settling the question that it is not now possible for us to understand."

---*Southwestern Christian Advocate.*

Home mission folk take notice: Of the 335,998 American Indians in the United States 260,193 can neither

read nor write, and only one-third of the entire Indian population can speak English.

NOTES FROM A. M. A. SCHOOLS

Blanche
Kellogg
Inst.,
Santurce,
Porto Rico.

As you may know, in 1917 we began an entirely new venture in Porto Rico,—new, that is, for Porto Rico; and I am inclined to think just a little different from what has been tried anywhere else. It is part of that new movement to unite all our mission forces just as far as possible, so as not to duplicate work unnecessarily, and also to make the work we do that much stronger by combining our efforts. So we set out to found a Protestant seminary for young women, which we called "Interdenominational" and hoped the other missions and mission boards would soon support in such a way as to make it really so.

Mr. York has the hearty support of the several missions interested in his plans for a greatly enlarged plant, one capable of caring for probably 125 to 150 girls to begin with and with room for expansion later on, but the war has naturally retarded everything but the plans themselves. What we want to do is to get a good hold upon as many of the strong mothers of the next generation as we can. The idea of an education designed for women only, that is, for womanhood, appeals greatly to the best Porto Ricans, especially where it means protection from the opposite sex,—a terribly real danger here. By keeping these girls for years together in a boarding school that is also a Christian home, we think we stand a good chance to root out their old ideas and implant some new ones and really get them into the habit of better ways of doing.

This is the plan we are working on with the little group of girls we have started with. We start with the idea that every girl will be—or we hope will be—a tower of strength in her church or community, and then aim to teach her just those things we think she will need most in her home, church and community

life. Mr. York has worked out a special course of study which we think is just about ideal for the purpose—at least as far as we have been able to put into practice—and then along with their studies all the girls share and take their turns at all the practical work of the home, cooking, cleaning, sewing, etc., according to modern ideas of sanitation and efficiency. As you may guess, the latter is one of the most trying tasks we missionaries have to face, and improvement sometimes seems discouragingly slow. But we know it has to be done, and that it will be worth worlds when it is done.

Besides the ordinary classroom work and housework, the students have a chance to get practical experience in church and community extension work, commonly called social service. For the present this means little more than what would be expected of almost any bright, earnest young woman in our churches at home; but you must remember that in this country we are way behind the States in all church work. That's why we are here. Our first task is just to make normal active young Christians of these girls. They get acquainted with the various clubs and organizations and settlement work that a live church is supposed to have or know about, and gain experience to take back to their home churches in this way. To the older girls Mr. York is giving a course in Sunday School methods and teacher training, and we confidently expect that they will be able to do a lot of good when they get through. We feel sure that most of them will, and it doesn't seem possible that any of them can go away from here the same kind of girls they came to us. I know they can't.

Talladega
College,
Talladega,
Ala.

You may be interested in the life of one of our good, dependable girls in the eleventh grade. I will give an

how I roamed the woods, the meadows, and the sides of the brook near our home.

When I was eleven I became a student under Miss Wilson, a teacher from Talladega College. This was my first year ever going to school three months without stopping. I never went to school more than three weeks out of a whole term, which was from three to five months. My father always found some work for me to do or would keep me at home because he thought I was wasting my time going to school. My father and mother could neither read nor write but I was determined to be a school teacher like Miss Wilson. Her character and life made a great impression upon me. She would say over and over again to me, 'Bessie, if you had the opportunity, I be-

lieve you would use it.' Those words have meant a great deal to me.

In September, 1912, I entered Talladega as an industrial student in the fifth grade with ten dollars that I had earned during the summer and some clothes which I had earned. In June of that term I left Talladega College with a new vision."

Her teacher adds: The next year she worked in the laundry days, and went to school nights. For all the years since this time until now Bessie has received no help from her people, but has gone out to domestic service in the summer, and during the school year she works for a white family in town to earn her board and a little more. She has another year in our High School and then intends to study to be a nurse.

NOTE AND COMMENT

N. A. Indian Patriotism

United States Commissioner Sells writes to the Vice Chairman of the American National

Red Cross: I had received reports from about one-third of our Indian reservations showing the voluntary work that had been undertaken among the adult Indians, and the pupils of the Indian schools, in behalf of this great patriotic movement. In terms of statistics this information showed an Indian Red Cross membership of 5,664. The receipts in money were \$17,173.19. Hospital garments, knitted and contributed, 31,058 articles:

"These figures coming from only a minor fraction of our school and superintendencies are, of course, only suggestive."

For example one school reports a Students' Friendship War Fund of \$1,000. On a small reservation far north, where the winters are long and severe and the Indian must struggle for the necessities of life, more than one dollar per capita for every adult was paid in cash for the Red Cross and other war relief pur-

poses. In the far southwest, where the parched desert gives scant returns, and sheep raising is the chief means of support, many of the Indians have each promised a fleece of wool for the Red Cross, and the Superintendent plans the experiment of spinning this wool and knitting it into socks, sweaters, etc., by the Indian women.

In a Montana district where the Indians are nearly all full-bloods, they voluntarily held meetings and each one who had a wheat crop donated one sack of wheat for war relief work. While these Indians are not citizens nor subject to draft, they voluntarily decided that all adult, able-bodied males of their number were ready to shoulder arms against the enemy. On another reservation where the Indians are very poor and have little ready money, they donated an abundance of handsome beadwork and other curios to be sold for the Red Cross.

"An interesting account comes from a northern Minnesota reservation, where it is believed the first Red Cross auxiliary was started in

the spring of 1917, in the course of which the president of the auxiliary says:

"There was no spectacular coming of hundreds of Indians to unite in the then almost unknown work of the Red Cross. One Indian woman was present at the first meeting and has since been most faithful in her efforts. Week after week the little band of women met and carried on the work assigned them; week after week the cautious Indian women came and took part in the work, until at the end of nine months three-fourths of the members were Indians. The auxiliary numbers forty-eight, and this from a community of less than a hundred adults.

Some of these women have walked to the weekly meeting place across the ice from Old Agency when the temperature was twenty degrees below zero. They have sewed on hospital shirts and socks and learned to knit the various garments just as their white sisters of the cities have done. The most remarkable and encouraging part of the Indian work is that it has been one of increasing personal interest and continued activity. One evening recently an Indian and his wife, living seventeen miles away, came to the home of the treasurer, and inquired about the work being done, the woman bringing her dollar for membership, saying: "I want to do something for my country."

Negroes Made Good A special appeal was made to the Negroes as a race. It stirred their pride and interest and received an enthusiastic response. There are 300,000 Negroes with the colors from a colored population of about 9,750,000. The quota for the race was \$2,500,000.

In Greenville and Spartanburg counties, South Carolina, five negro residents assumed the whole quota of their people of the district, \$45,000. When the country was asked to increase its gift by fifty per

cent, they raised their contributions from \$9,000 each to \$15,000. In addition to this, an African secret order in Greenville gave \$850 and the residents subscribed \$15,000 more, while Spartanburg raised its quota voluntarily to \$30,000. In Wilson County, N. C., the Negro population subscribed the whole quota of \$14,000 for the district and did not learn until later that those figures included the quota for the whites, too. Then the quota for the county was raised to \$30,000 and oversubscribed fifty per cent.

In one county in Georgia, which had a quota of \$3,000 the colored population gave \$3,250, and the white inhabitants had to set a new quota for themselves.

Because of Ignorance

It is said that for every man on the battlefield there must be six or seven behind the lines to keep that one fighting man in shape. Negroes have furnished a large number of men for labor battalions, which has been inevitable, because so many of the men who have gone into the Army could neither read nor write. It is hard to believe that there are so many men absolutely ignorant unless you have actually been in the camps and seen them. These men had to be put into labor battalions. To quote a commissioned officer of high rank: "To be a real soldier today you must be able to read and write, and the more knowledge you have the more service you will be to your country." This was said to a body of men, about five hundred in number, half white, the rest Negroes, who were gathered in one of the Y. M. C. A. huts for their daily lesson in writing their names, and such small words as man, can, gun, run, fun, name, same, not, etc. Of course every lesson began by each man writing his own name after the teacher had shown him how it should be written. I hope these words may help some of my race to feel better about the labor battalions. It is a

fact that a great many men are fine material for infantry, but they are put into labor battalions because they can't go anywhere else when they first enter the Army. A great many of these men are used for other service as soon as they are prepared mentally. The sight of two thousand men, some of them white and some of them black, who could neither read nor write, convinced me, as nothing else has, how sadly certain sections of our great country have failed to consider the economic value of a man with training.

* * * * *

A Gentleman In Louisiana

There was a large gathering in New Orleans the other day at which a representative man of the white race was asked to address the Negroes. This was supposed to be a gathering at which the Negroes might expect some words of encouragement for the large amount of work they had done in buying bonds and stamps; they had exceeded their quota by a good margin. The speaker came and addressed the crowd. Among other things he said, "You niggers are wondering how you are going to be treated after the war. Well, I'll tell you, you are going to be treated exactly like you were before the war; this is a white man's country and we expect to rule it." He may be right; we need not stop to question his judgment.

There is one thing certain, however; if we at home are as much improved in our physical bearing, in our mental ability, in financial ability, and in many other ways as the returned soldier will be, then there'll be few excuses why democracy should deny us what it gives to the rest of the citizens of this country. The remarks of the gentleman in Louisiana, and other remarks like them, need not bother us if we at home improve as fast as the men improve who are in the United States National Army.

I. E. Banton in Southern Workman.

The First Americans

The Indian proved himself a true American during the war. Of a total of 33,000 eligibles for military service, 8000 were in the Army and Navy when the armistice was signed. Of this number, 6000 enlisted voluntarily, a percentage said to be better than that of any other nationality represented in American citizenship. The Indians subscribed \$15,000,000 to liberty loans, a per capita record of \$50. Ten thousand of them joined the Indian Red Cross. Their patriotic effort extended into every phase of war work, and Indian women were particularly noted for their knitting. Mrs. Sarah Valandre, of a South Dakota reservation, established a remarkable record on a soldier's sweater which she began at 2 p. m. and completed at 10.30 p. m.

The Rev. J. C. Campbell, for ten years Secretary of the Southern Highland Division of the Russell Sage Foundation with headquarters in Asheville, North Carolina, died suddenly May 2 in New York City at the hotel where he was a guest. Mr. Campbell was graduated from Williams College in 1892 and from Andover Theological Seminary in 1895. With two or three others of his class when the Southern Mountain White work was set before him, he decided to enter upon it, and was engaged in this work under the auspices and direction of the A. M. A. for twelve years as principal at Joppa, Alabama, Pleasant Hill, Tennessee, and Piedmont, Georgia. In 1908 after a year's European travel he began education work as a Secretary upon the Sage Foundation and was so engaged when the summons of death came. Mr. Campbell had lived a most earnest and useful life devoted to the elevation of a belated people. He was an able man and a charming spirit greatly appreciated for his personal values and his unfailing fidelities.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year, to April 30th.

RECEIPTS FOR APRIL

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	9,837.06	1,313.70	3,245.59	.....	91.75	14,488.10	3,866.65	18,354.75	4,010.92	22,365.67
1919	9,005.25	1,753.78	2,934.49	.....	50.40	13,743.92	2,339.42	16,083.34	8,519.98	24,603.32
Inc. Dec.	831.81	440.08	311.10	.....	41.35	744.18	1,527.23	2,271.41	4,509.06	2,237.65

RECEIPTS SEVEN MONTHS, TO APRIL 30TH

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1918	83,815.24	5,218.29	22,890.31	6.50	415.60	112,345.94	6,491.74	118,837.68	30,715.20	149,552.88
1919	83,109.88	5,372.92	18,249.94	.....	338.51	107,071.25	3,692.59	110,763.84	41,885.35	152,649.19
Inc. Dec.	705.36	154.63	4,640.37	6.50	77.09	5,274.69	2,799.15	8,073.84	11,170.15	3,096.31

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Societies	Y P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1917-18	2,343.52	1,064.23	2,476.96	22.00	600.60	6,507.25	18,165.28	24,672.53	200.00	24,872.53
1918-19	1,362.45	1,033.21	3,360.58	.....	202.47	5,958.74	16,664.08	22,622.82	50.00	22,672.82
Inc. Dec.	981.07	30.99	883.68	22.00	398.13	548.51	1,501.20	2,049.71	150.00	2,199.71

SUMMARY OF RECEIPTS SEVEN MONTHS

RECEIPTS	1917-18	1918-19	Increase	Decrease
Available for Regular Appropriations	\$149,552.88	152,649.19	3,096.31	.....
Designated by Contributors for Special Objects.	24,872.53	22,672.82	.....	2,199.71
TOTAL RECEIPTS SEVEN MONTHS	\$174,425.41	175,322.01	896.60	.....

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to "The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Our little church at Two Dot, Montana, is just coming into possession of its property. The Methodist Church South, sold to them a house of worship and parsonage a good while ago, but it has taken about four years to clear up the title so that the purchase could be completed.



Some one asks if it is necessary for a church expecting to receive a grant or loan from this Society to be incorporated. Yes, until a church is incorporated it is merely a group of individuals and not a legal entity. It is not qualified to deed or mortgage its property. The trustees may hold the property, but trustees die or move away, and the tenure is uncertain. We do a great favor to a church by insisting on incorporation. It safeguards the property.



Our Elm Church, Plymouth, Pennsylvania, whose former building was swept away by fire, is rejoicing in its fine new house of worship, close by the comfortable parsonage. We are just helping them to complete payment on the cost of the new building, and thus release the homes of four devoted members who had pledged them as security for a local loan.



The pastor of Elm Church, Rev. George L. Todd, having just returned from Y. M. C. A. army service over seas, has accepted a call to West Tampa, Florida. Here he will again have reconstruction work to do, after the disastrous fire which last year swept away our church and parsonage, and the school building of the Latin-American Institute. He will be principal of the Institute as well as pastor of the American and Cuban churches. As he speaks Spanish fluently, he is well qualified for leadership in that work, in which the Home Missionary and Church Building Society, The American Missionary Association and the Latin-American Institute are all co-operating.



Our church in Lakota, North Dakota, is looking up. It has had discouragements and depression, but is now recovering strength and looking forward to more aggressive work. We are giving the helping hand again to get the church onto its feet.



Plymouth Church, Washington, D. C., under the vigorous leadership of Dr. A. C. Garner, had a "Victory Rally" on Easter Day, and raised \$4,200. By the end of May they hope to have made it \$5,000. This will clear off all their indebtedness, and put the church on "easy street".



The Minnesota State Conference met in May in the beautiful new church in Rochester. We are glad to have co-operated in completing that fine Greek Temple house of worship which the Pilgrims of the Northland must have found a very attractive meeting place. This is the home of the great Medical Institution under the care of the famous Drs. Mayo.



FIRST CONGREGATIONAL CHURCH, LONG BEACH, CAL.

BUILDING FOR COMMUNITY SERVICE

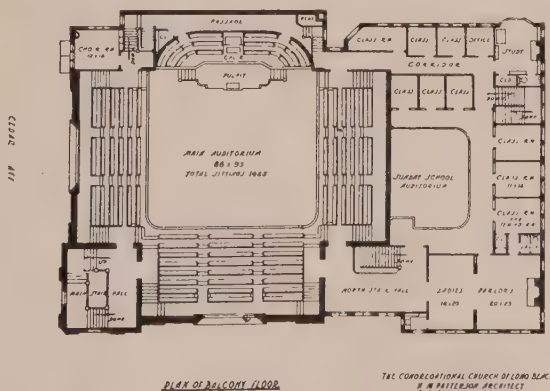
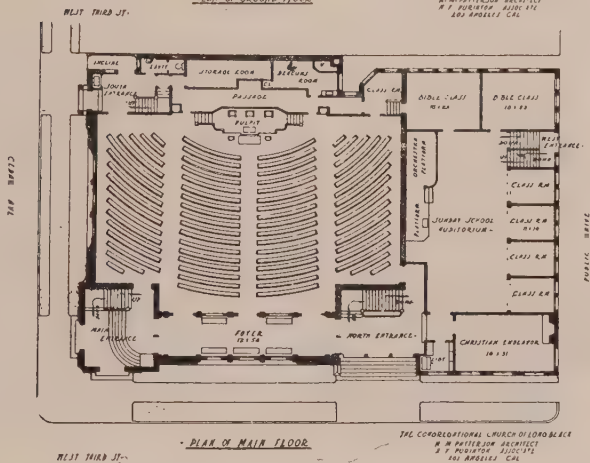
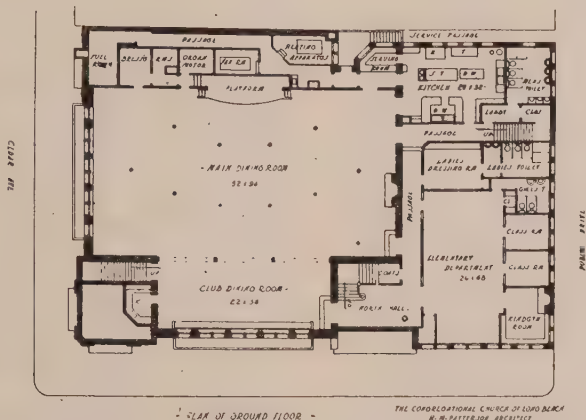
By Charles H. Richards

THE modern church has discovered that it has a larger work to do than it formerly recognized. It is not a mere preaching station. Its building is not a mere auditorium for the enjoyment of religious oratory and sacred music. No genius is too fine, no eloquence too stirring, and no music too good to be employed in its services. But these represent only a part of the function of a church. They belong to its service of worship. They do not represent the varied and far-reaching work a church ought to do.

We hear much about the community church in these days. But every church is a community church if it is what it should be. That is, a

church exists not for itself, nor for a little congenial group of saints, but for the entire community, young and old, rich and poor, everybody in it. It should be a community center where every one will find a hearty welcome. Its warm social spirit should attract everybody. It should work for the mental and spiritual betterment of the entire community along every line which helps the best life of the community.

When a church wakes up to the realization that it may be, and ought to be, a big factor in making a new heaven and a new earth in this way, it soon sees that it ought to use its building more constantly and freely than formerly. Instead of being



FLOOR PLANS

FIRST CONGREGATIONAL CHURCH, LONG BEACH, CAL.

open for use five or six hours a week, it should be an "open door church" every day of the week. Instead of being used only for devotional meetings, it should be used for many other gatherings to promote the better life of the people.

The broadening scope of church work in these new days demands more room than the old "two cell" building which satisfied our fathers. The "meeting house" and "vestry" seemed enough for them. But today an equipment of from seven to forty rooms seems necessary for an up-to-date church. It is necessary to provide for the educational, recreational and physical welfare of its parish, and this requires a more complex building.

Religious education is, of course, one of the important departments of church life, and this should be carried on according to the approved principles and methods of modern pedagogy. Some of the best minds of the Christian world are devoting their talent to this matter, and no church ought to content itself with the materials or methods of an outgrown period. The mere memorizing of a catechism, and the "hop-skip-and jump" method of studying the Bible by taking ten verses here and there for a lesson can no longer be regarded as religious education. There must be systematic and sensible teaching and training of the different ages in the school, ranging from the Kindergarten period to the most advanced classes.

The modern Church School or Sunday School is arranged on a scientific plan, after the pattern of the public schools. It is graded in departments. The Home Department and the Cradle Roll do not necessarily require rooms in the church building. But there are six departments to be cared for there—the Beginners, Primary, Junior, Intermediate, Senior and Adult Departments. These are frequently subdivided when necessary.

There should be separate rooms for the different grades. There may

be a Beginners room for the little ones who are just off the Cradle Roll, and who learn by rote the little songs and elementary truths that are taught them.

Then comes the Primary Department, which may have a Kindergarten room to awaken new interest in the growing child because eye and hand are enlisted in work, giving new emphasis to the truth which is taught.

From this room the advancing pupil is graduated into the Junior Department where books and maps and other material are constantly in use. This is the vestibule for the Intermediate Department, made up largely of young people in their 'teens, who pass through successive grades year after year to make them familiar with the Bible, its history, geography, and religious truths, and with the Christian ideals and the doctrines and progress of the Church.

Experience has shown that the different classes do better in separate rooms, so the modern Bible school has provided for it a considerable number of rooms opening into the main assembly room. Bible classes of older people must also be provided, where those of riper years may gather for study of the Word, and for discussion of the great problems of the day needing solution by the principles of Christ.

But when ample provision has been made for religious education very much remains to be done to make a real Community Church. It ought to touch life at every point. It ought to minister to the whole man—intellectual, physical, spiritual and social.

It will interest itself in helping its young men to gain that bodily development needed for vigorous and healthy life. Their zest for athletics may be met by equipping a good gymnasium for their use. Basketball and similar games may be encouraged. Boxing, fencing and wrestling train to physical skill. Baseball clubs, walking hikes and

bicycle races give healthy diversion. If the church has ground enough for a tennis court it will be a fine annex to its equipment. These things help to tie young people to a church with warm interest.

Nor must we forget the organizations for young people which help to develop right habits and worthy character. The Boy Scouts, and the Camp Fire Girls, and the Knights of King Arthur, and the Pioneers are organizations which may well be fostered for the benefit of the Community. They must have their quarters.

One city church had every winter

wonderful work of this great missionary century, both at home and abroad, with good missionary magazines to bring the story up to date. And these missionary societies must have a place to meet.

And the Ladies' Aid! That is one of the most important adjuncts of a church, a mighty helper in a time of need. It must have ample room for its work. It usually has direction of the social gatherings of the congregation, and should have a kitchen with gas range and cupboards and dishes and all the paraphernalia for good housekeeping. There should be a beautiful parlor also for its use,



PARLOR, FIRST CONGREGATIONAL CHURCH, MOLINE, ILL.

a "Kitchen Garden," in which fifty or more girls were instructed week after week in the art of housekeeping, the material being on hand for practical demonstrations.

The recreational needs of young and old should be cared for. Wholesome games, class parties, banquets, lectures and entertainments should find place in the Community Church.

The great missionary activities of our churches are hardly a century old. Yet every church today should have its home and foreign missionary societies for young and old. There ought to be a first rate missionary library in every church, well furnished with books illustrating the

so that the church will seem a delightful home.

The Men's League also claims its right of way in our times. Why should not the masculine element in the church be organized and utilized for the common cause as well as the feminine element? The church is a business organization as well as a spiritual brotherhood. It needs all the virile force, the trained business skill, the hard headed good sense, and the practical experience of its men as well as its women. They should meet often to discuss the urgent questions of the day and to plan the work of the church so as to make it more efficient.

They will do well to make the church a real community center for the discussion of modern problems. A Sunday Evening Forum where everybody is made welcome, and where live topics are handled by experts and by men of wide knowledge and special training will not only attract large numbers but will guide the thoughts of men to wise decisions.

Every church, also, has a ministry to the poor, the sick and the unfortunate which is of great importance. Some make special provision for this by having a dispensary where skillful doctors are in daily attendance at certain hours to meet those needing their advice. Some have a corps of visitors who carry sympathy and help to the homes of those who are in distress.

Other lines of work have been undertaken (here and there) by churches which we need not here describe. Enough has been said to show the great number and variety of rooms needed by the modern church for its manifold work. The problem for the architect is, not only to design a beautiful and churchly exterior, and a noble, dignified and attractive auditorium, but a parish house annex also which shall give adequate provision for all these needs.

Many a church has a fine old meeting house around which dear associations cluster, which ought to be retained as the place of worship. Can it be adapted to these modern needs?

Yes, the Rev. Edmund deS. Bruner, in his excellent book "The New Country Church Building," has shown with many illustrations how an old plant, intended only for the service of worship, has been transformed into a building for community service. Often this has been done by utilizing the basement, perhaps enlarging it, and making sure that it is bright, airy and attractive for many social needs. When this is not large enough, an addition to

the original church has been built, the architectural style being in conformity with the old structure. This may give rooms in two or three stories, finished in modern style, and giving abundant space for all these community needs.

When an entirely new structure is to be built there is the best possible opportunity of providing for all these needs on a plan harmonious with itself. All necessary rooms can be thought of and fitted into the plan. If the church is small and with slender financial resources, it can build its house of worship with a good basement, well finished, taking care, however, to have its larger plan complete on paper before any building is begun, which it can later transform into a reality rather than a dream, by making the necessary additions. Its present building will be only the first unit of the edifice to be brought to completion later.

A strong church may well go forward and get its entire equipment at one stroke. Here is a splendid opportunity for an architectural genius. He ought to be familiar with the best that has ever been done in church building and with the finest ideals and standards in this line. He ought also to grasp the needs of today in modern church work. Then he can plan a stately and impressive edifice, which may contain within itself all the rooms required for community service. Many such buildings have been erected in the last ten years, and the number is steadily increasing.

Care and caution should be exercised, however, to avoid certain mistakes into which some have fallen.

Give to the place of worship the central and commanding place. Do not minimize this because of zeal for the various activities of the church. Magnify the honor and importance of "the house of God and gate of heaven."

Do not let the building become topheavy by such an elaborate and imposing array of social rooms as to

dwarf and overshadow the house of worship. We know of one church which became so obsessed with the community idea, that its plan showed as the principal feature of the building a fine gymnasium on the main floor, with lockers, shower baths and dressing rooms, while the place of worship was an insignificant little room upstairs on the sec-

ond floor. That was trying to make the pyramid stand on its apex.

Beware of extravagance in getting more rooms than are really needed. Remember that the same room may be used for several different purposes. Why build twenty-five rooms where fifteen are enough for your work. Unnecessary rooms are a handicap, not a help.



FAIRFIELD, MONTANA

By Rev. C. K. Stockwell, Assistant Superintendent of Missions in Montana

FAIRFIELD is a new town in northern Montana. The town site was plotted and the first building went up in the Spring of 1916. The railroad was completed and the depot built in September of that same year.

It is not a "boom town" however, but built to stay.

In the center of main street stands a flag staff lifting aloft "Old Glory." Just below the national emblem are the Liberty Loan flags, indicating that Fairfield went "over the top" on every drive. Their Service Flag is studded with seventy-two stars and four of them are gold—that shows the patriotism of the people here.

Early in its history the place indicated that it was very public-spirited. Even before the village was plotted the people erected a community hall, where Rev. N. E. Hanant was invited to preach, and afterwards organized the Congregational Church. Later a community hall of more generous proportions was constructed. Here all public gatherings convened, social, political and religious. In this hall, two years ago the last Sunday in April, the writer was permitted to preach the first sermon in Fairfield proper.

The citizens of that community are very ambitious in the best sense of the word, and among the first requirements was a church home. This is nearly completed on an "up to date" plan, with an equipment seldom found in so modest a building. While the cost of the building will

fall within \$7,000, yet we find all the conveniences of a modern church. It is a structure 36 by 64 feet in dimensions, and built in "Old Mission" style. In the basement, which has high ceilings and is well lighted, are found the Bible School rooms, with a large high room for an assembly room, very useful for social occasions. About this room are the class rooms, one for the young people and two for the Primary Department.

Above, with entrance at the front, is the main audience room. At either side of the pulpit are the pastor's study and a choir room, reached by a side entrance. The floor of the main room is sloping and the pulpit platform is of ample dimensions, with the choir loft at the rear. All in all the plan of this church is one of the best the writer has examined and he is a builder of churches.

Two years of drought has "put a crimp" in the financial condition of the new community and they are very unwilling to dedicate the church, although nearly completed, until it can be dedicated free of debt.

Greenfield Bench "irrigation project" near by, to cost four million dollars when completed, is well under way, and in the spring they hope to help answer their own prayers for a "bumper" crop, with all that that means.

With the encouragement of our Church Building Society in a grant and a loan, this year should bring a completed and dedicated church to Fairfield Bench.

THE CONGREGATIONAL EDUCATION SOCIETY

OUR NEW SOCIAL SERVICE SECRETARY

By Frank M. Sheldon, D. D.

REV. Arthur E. Holt, Ph. D., recently at Fort Worth, Texas, has entered upon his duties as Social Service Secretary of the Congregational Education Society and the National Service Commission of the National Council.

Dr. Holt brings to this new work the very best equipment, both through training and experience. He is a graduate of Longmont Academy and Colorado College in Colorado, studied at Yale School of Religion, and took his doctor's degree from Chicago University. His pastorates have been at Pueblo, Colorado, where he was in touch with the industrial conditions connected with the Colorado Fuel & Iron Company, whose great mills were located near that city.

Later, in his pastorate at Manhattan, Kansas, he was in close touch with the Kansas College of Agriculture, where he was a general favorite and leader among the students, and was highly esteemed by the college faculty. While there he made a special study of the church and rural life problems, and developed a wide acquaintance with the literature on the subject, and still better, actually worked the matter out in experience in communities near Manhattan. As a result of this he has been called to teach in sum-

mer conferences where people were grappling with the problem of applying our Christianity to the great rural life questions.

At Fort Worth he had the difficult task of uniting Northern and Southern Presbyterian churches, which task he accomplished to the great satisfaction of the combined membership. A splendid house of worship was built during his pastorate.

He has rare qualities of leadership, having a clear vision of the Kingdom ideal and the program of Jesus for reaching that ideal, while at the same time he is so thoroughly constructive as to be able to carry thoughtful and honest people with him in working out a constructive pro-

gram. For years his passion has been the application of our Christianity to all life-relationships, for he is one of those who understands that we cannot have a Kingdom of God in the earth until we Christianize all vocations, and hold the business man, the lawyer, and the doctor just as responsible for bringing the Kingdom of God in and through their vocations as is the minister through his.

Dr. Holt will certainly give strong leadership to our churches in these days of reconstruction.



REV. ARTHUR E. HOLT

IN THE COLLEGES

By F. M. Sheldon, D. D.

DURING February and March most interesting and helpful conferences were held in ten Middle-West colleges under the auspices of the Education Society. The purpose of these conferences was to co-operate most heartily with these institutions in the matter of developing the religious life of the students, and especially to emphasize the urgent call for Christian leaders. Presidents, faculty committees, and leaders of Student Christian Associations co-operated in the finest way with the conference leaders.

The schools visited were Ripon, Northland, Milwaukee - Downer, Yankton, Carleton, Doane, Drury, Washburn, Fairmount and Colorado. Secretary R. W. Gammon, Chaplain Paul R. Reynolds, Secretary Henry A. Atkinson, and the writer, working in teams of two, conducted the conferences.

One can hardly escape being impressed, as he visits this group of schools, with the earnest and determined purpose of the presidents of these institutions to make them of largest possible service in developing the leadership so sorely needed in our country and in the world at the present time. One wonders if our churches fully appreciate the tremendous asset they have in this group of schools and others like them, which face up to the task of giving complete education, an education which crowns its process by giving young people both the fitness and the passion for service.

On the other hand, one is also impressed with the real problem which these institutions and others like them have in carrying forward this program and maintaining the atmosphere suitable to its realization. We are prone to criticize the colleges because they are not turning back to our churches as many leaders and Christian workers as we could wish, but when we consider the ideals and attitudes of life with which many of

these young people come to college, it is easy to see that if we are to expect more of the colleges our homes and churches must do more to send the young people to these institutions with a background which helps to make possible the best in education and leadership.

The S. A. T. C. caused almost as much disturbance in the religious as it did in the educational life of these institutions. It was especially so among the men. Religious work along normal lines was largely disorganized for the period of the year up to the holidays, and had to be organized and started on its accustomed way in January.

Those who conducted the conferences were on the whole greatly pleased with the response on the part of the students. Only two days were spent in each institution, which is hardly sufficient time to secure the most satisfactory results, but the point of view with which these conferences are carried forward is that we simply enter into the normal life process in the college, and are more interested in strengthening that process than we are in pushing for immediate results which can be tabulated and reported. Chapel services, evening meetings, and group conferences gave opportunity to get at the student body as a whole, and in almost every case, after the first half-day's presence, the leaders had their time entirely occupied by personal interviews.

We found the students interested in every phase of thought and life. However, many more manifested an interest in where they could put their lives to make them count than were troubled with perplexing thought problems.

One is glad to find that it would be almost useless to go to these institutions with any narrow, sectarian, or selfish salvation type of appeal. The students are interested in life and service. They are interest-

ed in the breaking down of inconsequential barriers. Many of them are quite willing to match their lives against real work, but are not willing to spend their energies in trying to build up one of four churches in a community where one church could do the work better than the

four. It was a real pleasure to find a response in the lives of a number of students which surely means that their fields of service will be found in the Christian ministry, or directors of religious education work at home, or in missionary service abroad.



AFTER ALL, IT'S THE FACULTY

*(From the Annual Report of President Edward K. Graham of the
University of North Carolina.)*

Upon the teaching staff depends the college's position either as a leader or an imitator.

THE differences that exist in the quality of the service that colleges render and in their real success are as varied as the differences in any form of business or other organized human enterprise. No divinity hedges about a faculty, exempting it from the normal laws of growth and decay. The group of persons that compose it is unfortunately so merged and leveled by standardization as to somewhat lose individuality from the outside point of view; but the faculty group is made up of nothing but individuals, each unit a positive or negative factor in the sum of the institution's whole present worth; its genius for investigation, its power to teach and to impregnate youth with the passion for truth and the methods of truth seeking—in a word, for that distinctive service which is the soul of progress in a democracy.

The proportion of those individuals in the faculty who are real persons—who are able, energetic, productive human beings—to those who are not determined whether the institution has the fruitful, growing life of leadership that it ought to have, or whether it is mediocre and barren, spelling out its task as a stenciled imitation, merely, of institutions that have vitally counted in the work of the world.

If it is a fact that the faculty is the heart of an institution's life, it is then the unpardonable sin of university administration to fail to accept certain practical responsibilities that necessarily follow.

The first responsibility rests upon the faculty itself; the necessity that each person in the faculty produce work of distinctive quality in some legitimate field of university endeavor.

The second practical responsibility that follows from the fact that the faculty is the heart of the institution's life rests upon the trustees, acting in behalf of the state, to see to it that the college gets and keeps the best possible men, that it cultivates the best in its younger men, and that it surrounds all of those individuals who compose the faculty group with conditions that keep the best men at their best.

This means that no man should be advanced without a clear affirmative reason that distinguishes his worth in some important particular from the level of mediocrity, and it also means that if a man's work is distinctive he must be justly appreciated and certainly rewarded. For a college to earn a proper return on its investment it must set as its highest obligation this task of maintaining such conditions as keep the best men at their best.

1919 REPORT OF THE BOARD OF RELIGIOUS EDUCATION, GARY, INDIANA

By Rev. C. J. Armstrong

THE report of our Superintendent, Miss Mary Elizabeth Abernethy, shows that the work of our Community Church Schools is progressing in a very satisfactory manner.

The work is going well, our great difficulty being something like that of the missionaries in India—the children are coming faster than we can care for them. We have some classes with an attendance of from thirty to sixty. It seems better, however, to permit the children to come and give them what we can than to turn them away. It is interesting to note that several of these classes are composed almost wholly of foreign children. Our total enrollment is now almost exactly two thousand. We have been compelled to seek assistance in teaching from people in the city who seemed fitted for this work by training and experience. It surely has been demonstrated that the attendance of a large per cent of the public school children can be secured for classes in religious instruction.

The following nationalities are represented in our enrollment: Hungarian, Spanish, Russian, Slavic, Belgian, Swedish, Irish, Greek, Rumanian, Jewish, Bohemian, Austrian, English, Scotch, Italian, German, Serbian, Lithuanian, American, Welsh, French, Syrian, Moravian, Croatian, Polish, African, Danish, Ukranian.

The co-operating denominations are represented in the various schools as follows:

Christian, 94; Congregational, 14; Methodist, 232; Presbyterian, 182; United Presbyterian, 74. Total, 596.

The report of the Superintendent shows that some children are very much interested:

"A Tolleston boy said that when he first started in Church School he told his mother he did not like it,

and was not going any more. His mother told him he had not been going long enough to know whether he liked it or not, so he started in again. Later he said, 'I have been making a big mistake. I thought I did not like Church School, but I have found out now I like it, and I am going every single time.' That was a fifth grade boy.

"An Ambridge boy said, 'If we had a summer Church School I would come every day, but I do not want to go to Public School this summer.'

"One boy came at 12:30 for a 1:15 class, so that the coach would not find him and make him stay at 1:15 to practice with his baseball team.

"One sixth grade boy who was working on a map remarked about some of the boys who did not come to class that day, 'We are having a lot better time than they are on the playground.'

There are a good many evidences that for the last two years she has noticed a great difference in the pupils in regard to lying and stealing. That now it is perfectly safe to hang wraps in the hall, and there is practically no stealing. She lays it chiefly to the results of the Church School because the majority of the children are attending it.

"The children in the foreign schools, as well as in the American sections are asking for Bibles and hymn books. The foreign children say that they tell the Bible stories to their parents at night and sing the songs to them. Already the children have bought many Bibles and many more are asking to buy them.

"One little girl took a Bible in her hands and examined it inside and out, handled it with much respect and reverence, and then she looked up to her teacher and said, 'This is the first time in my life I ever had a Bible in my hands.'

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

Inspirational as well as statistical is the item in a report from a missionary state that brings the word of achievement. New schools have recently been organized at Saco, Montana, by Rev. C. K. Stockwell; at Carrolls, Washington, by Rev. J. M. Dick, and at Sidney, Montana, by Rev. H. Seil. These new organizations have come into being as a result of carefully planned effort as well as in response to the call of the several communities. Our workers are always ready to do their part in the great and varied program of our Christian and Congregational work, but in these days of efficiency of service plan actual organization that shall eventually mean development and self-support. In some future issue of the magazine we plan to give the full story of these new outposts for the Kingdom.

* * *

The Stady Church School, the central point of the Stady Parish, North Dakota, not satisfied with giving early in the year the full missionary apportionment for 1919, sent later on twenty-nine dollars for the reconstruction work in Turkey, and just before leaving the state for the New York office, the Extension Secretary received another check from these generous folks out on the prairies of the Northwest. The amount was one hundred dollars, half of which was to be applied on special work in the foreign missionary field, and the other fifty dollars for the establishment of two new mission Sunday Schools. The church membership is twenty-six, and the Sunday School, including the cradle roll, is sixty three. Can any other church of like strength, self supporting or missionary, report a like record?

* * *

FINANCIAL STATEMENT

WE are glad to note that each month of the new year has marked an increase in our funds. The receipts for January—April, 1919, show an increase of \$9,644.70 over the corresponding months of last year; those for April alone showing an increase of about \$450. In spite of this advance, however, the ever growing demands for service cannot be met without a greater assurance of adequate permanent support. The far reaching and timely work of the Society, which of necessity must deal with the future as well as the present of our churches and schools, challenges the loyalty of all those interested in missions, and merits their generous support.

Extensive preparations were made

for Children's Day and it is hoped that the gifts have been bountiful, and that they will be forwarded promptly. The money is greatly needed for carrying forward the Sunday School Society's share in the advancement of the Kingdom.

May we take this opportunity to again thank the friends who have helped so much with their several personal gifts. Such funds indicate a real interest in the work, and give assurance for the future.

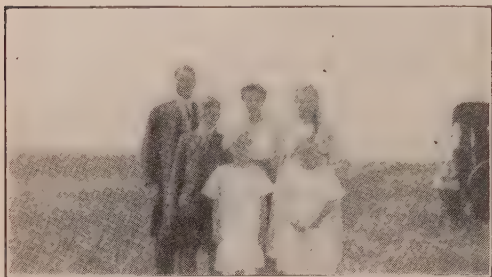
The work is going forward. There is a united and enthusiastic field force. The calls for enlargement and improvement in all parts of our country are great. Help us to meet the Sunday School problems and opportunities which confront us. Help us to make for the highest progress.

TEACHER, FARMER, MINISTER

A STORY OF THE SCHOOL, THE SOIL, AND THE SOUL

By Rev. W. Knighton Bloom

A NEW trinity has been discovered; a threefold influence has entered into the life of a certain community where Congregationalism is growing, but adequate leadership has been difficult to get



THE MINISTER AND HIS FAMILY

for the salary a parish numerically weak in membership was able to pay. But large ideals and a real challenge, called for, and at length obtained, a minister of many parts as well as genuine Christian character.

It happened in this way: From the East there came a few years ago to the great Northwest, a minister, who in order to finance the present a little better, and care for the future of his growing family, stepped out of the ranks of the active pastorate, and with his wife, who had also been a teacher, crossed the threshold of the schoolroom once more, and took the superintendency of a public school. By each member of the family sharing in the household tasks, the new plan worked well. The financial outcome also made it possible for the family to invest in land, and during vacations, the teacher turned farmer. But he could not forget, and others soon found out, that the preaching instinct was still strong. Soon, following occasional preaching appointments, the teacher-farmer found himself called to regular

church work, agreeing to do all he could on Saturday and Sunday during the regular school year, with additional service during part of the summer, a special emphasis at Easter time, and once in a while a brief mission. In this way, the school, the soil and the soul united forces. Two churches twelve miles apart shared in the ministry of the pastor, resulting in a unification of effort and a rallying of forces, that brought about splendid results.

Every Sunday morning, when weather permitted, the entire family of this threefold worker piled into their "Ford." School was left behind, farming, if remembered at all, was looked at in the light of a pastime and future asset, and with all his powers centered on his people, the minister alone was in evidence. The modest remuneration rendered for his services was satisfactory, the churches in return received the services of an able minister, and the work that had struggled along for years, took on new life. Audiences grew in numbers, and a new church building was erected in the rural part of



AN AVERAGE SUNDAY

the parish, the missionary apportionment met in full, and gradually spiritual forces put into operation that resulted in a large number uniting with the church. In the country parish success was achieved

largely because of a strong emphasis being placed on the work of the Church School, resulting in the largest enrollment and average attendance of any rural Sunday School in

day, eight of whom were from the Sunday School, some of whom received baptism and all took the confirmation vows of the Christian life; while the fourth group is that of the young men's class, with the pastor as teacher, and the young fellow holding the flag, is that of a member spending his last Sunday with the church, before going into camp in his country's service.

A splendid work is in progress in this parish, for every Sunday just such an audience faces the minister, with a real spirit of worship, an earnest desire for consecrated service, followed during the week with social activities and community service of a high order. So this teacher, farmer, minister is sowing seed intellectual and spiritual that is bringing forth continually, rich and lasting in its results.

Not many men would be equal to the strain, but with a fine physique, a well trained mind, university and



TEN NEW MEMBERS

the state. In the village organization a fine Church School work was also maintained, with the additional force of a largely attended and in every way well maintained evening community church service.

The first picture is that of the subject of this sketch and his family, as fine and happy a "minister's crowd" as can be found anywhere, delightful in their home life, dear to the entire parish and successful in their work.

The second picture shows the rural church building and congregation on an average Sunday, just after Sunday School, on a Sunday when eighty were in attendance at the school sessions, and over one hundred at the church service that followed. It was a great day in the history of that rural church, beginning at eleven o'clock for the Sunday School study and closing at two in the afternoon with an impressive service.

The third scene is that of the class of ten, uniting with the church that



THE YOUNG MEN'S CLASS

seminary training, and an optimism that is almost boundless, this messenger of a North Dakota parish, asks for nothing greater or better than the combined leadership of the school, the soil and the soul.

By the time these pages are being read the Children's Day services will be the great feature of the month in a large number of our churches. The June festival touching childhood, youth, parenthood and old age has again brought its messages of joy, and the offerings made for Sunday School Extension work all over the land will make glad many pioneer communities that otherwise could not have the message taken to them. Please report the results of the Children's Day service, and write about any other phase of the work to the Extension Secretary, 289 Fourth Avenue, New York.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

A SUMMARY OF CONGREGATIONAL MINISTERIAL RELIEF

THE annual summary of the effort of our Congregational fellowship to honor our retired ministers and the widows of ministers for 1918, has just been issued by the Board of Relief. This six page leaflet can be obtained freely by writing to the New York office. This review does not include the Annuity Fund, nor The Pilgrim Memorial Fund, but does include the fourteen State Relief Societies.

The National and State Societies work in hearty co-operation, and had, in 1918, on their rolls, 544 families, representing probably a thousand persons, ministers and their wives, and widows and orphans. Of these families 225 were on the State Societies' list and 319 on that of the National Board. Of the actual individual enrollment, 264 were men, and 280 were women. Those under the care of the State Societies received \$39,726.22, while the National Society paid out \$75,604.87, a total of \$115,331.09.

Never before in the history of our churches was so large a sum available for this beautiful and just ministry.

During the year there was added to the permanent funds of the State Societies, mostly in Connecticut, \$40,107.27, and to the endowments of the National Society, \$17,805.78.

The total receipts of the State Societies were \$96,026.71, and of the National Board, \$124,091.26, a grand total of \$220,117.97.

The State Societies held endowments, on December 31, 1918, amounting to \$459,072.90, and the National Board, \$1,170,524.21, both sums totalling \$1,629,597.11.

Both The Pilgrim Memorial Fund and the Annuity Fund had a successful year.

The outlook is most encouraging, but the work is far from being finished. The average payments to the 544 families were about \$212. Who can think that this is enough in these times?



OUR CLOTHING DEPARTMENT

WE are glad to be able to take this opportunity to thank all the kind friends who have so generously contributed to our clothing department during the past year. We have never received garments of better quality, and are deeply grateful to every church and individual who has responded to our need along this line, whether the gift was sent direct to the home of some aged minister or to the New York office. We wish we could share with the readers of THE AMERICAN MISSIONARY the beautiful letters of appreciation that have been coming to us in acknowledgment of the assistance received.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

TOPIC FOR JULY, 1919

Schauffler Missionary Training School

PROGRAM FOR AN AMERICANIZA- TION MEETING

Hymn: "America the Beautiful."

Scripture: Ezekiel 47:21-23; Isaiah 56:6-8; Acts 2:5-11.

Prayer

*Hymn:

God save this School in a great pur-
pose reared,
To hold aloft the torch with faith's
pure flame,
And keep the law within the word
revered
"Not to be served, but all to serve I
came."

May all the lives that tarry by this
shrine

Go hence in God's due time, a glori-
ous band

To break to men the bread of life
divine,

And make our nation loved a Holy
Land.

Filled with the large hope of the
present day,

Pledge we our strength for all the
broadening task,

'Tis not release then from the Mas-
ter's way,

But faith and power to do His will
we ask.

Of them we honor truly is it said,
Without us perfect never shall they
be,

Oh grant us then, still by Thy
Spirit led,

To spread today the Truth that
makes men free.

Americanization—What it is.

"Americanization is an attitude of
the mind upholding certain princi-
ples."—*Talbot*,

Find material on the subject in the
book "Americanization" by Winthrop
Talbot, published by the H. W. Wilson
Co., New York City, 1917.

Define in various ways—Americaniza-
tion.

Assign topics on "What we can do in-
dividually for our next door neighbor."

Ask for several definitions of Democ-
racy.

Ask each one in the meeting to tell

one thing she has done in the interests
of Americanization. What added thing
will she do now?

Find instances of what Schauffler
graduates have done in back numbers of
the Schauffler Memorial.

Send for leaflets: "Schauffler and
Americanization," Mrs. H. H. Hart, and
"Christian Internationalism," Ernest
Bourner Allen and for half-tone pictures
to 5111 Fowler Avenue, Cleveland, Ohio.

Close the meeting with the hymn—
Faith of our Fathers.

*Taken from the dedication poem for
the new Administration Building No-
vember 9, 1917. Written by Rev. F.
Q. Blanchard—Tune, Longwood.

ANNUAL MEETING

THE annual meeting of the Fed-
eration will be held at Grand
Rapids, Michigan, October
22nd, 23rd and 24th, at the time of
the National Council gathering. The
sessions will open on the afternoon
of October 22nd, with an Open Con-
ference of the Executive Committee
and delegates, followed, it is hoped,
by a dinner for all the women pres-
ent at the Council. Thursday, Octo-
ber 23rd, there will be an all day
session, full of inspiration and pre-
senting new programs of work for
the Unions. On Friday morning, Oc-
tober 24th, there will be an Open
Forum for the discussion of auxil-
iary problems including Organiza-
tion, Finance, Methods, Mission
Study, etc. The Unions are urged to
send questions in these matters to
Miss Miriam F. Choate, 289 Fourth
Avenue, New York City. Each Union
is entitled to representation by its
president, and seven accredited dele-
gates, and it is earnestly desired that
there shall be a large and repre-
sentative gathering of our women at
this time. Fuller details as to pro-
gram will be given later.

DEPARTMENT OF YOUNG PEOPLE'S *and* CHILDREN'S WORK

STORY TIME IN THE SUNDAY SCHOOL

By Ethel B. Dekker

HAVE you ever told the story in your Sunday School of the four Indians, two old and two young who went 2000 miles to St. Louis for the white man's book of Heaven and their disappointment in not finding a Bible in their own language? The story of their thrilling adventures and how only one lived to return was printed several years later in an eastern paper and missionaries were promptly sent to them. Add to this story a few up-to-date items of our present work among the Indians and you will find your school will be glad to help this work. This is just one of hundreds of interesting stories that if told by an enthusiastic, well prepared missionary superintendent will increase the interest in your school and increased interest means increased numbers.

Did you ever try having your school guess the names of our missionary societies as you gave their initials? They will enjoy it immensely and never forget the names. A short time ago in speaking to a person taking up some missionary work for the first time I used the initials in speaking of our national societies. I might as well have used a foreign language for it meant nothing to this person. Just think of the good which a drill would have accomplished had there been one in the school that person attended.

Recently a worker in a city mission told of a foreign woman who came to that mission. Her husband drank and beat her so that she lived for her two children alone. One child died and later the other one was taken very sick. There was just one little stove in the home and the doctor said another was needed

to save the child's life. The mother went to the mission and begged the worker to get the stove for her. That night the worker told of this woman's need in a young people's meeting and by 7 o'clock the next morning the stove was up and the home warm so that the child lived.

Perhaps you are thinking that you do not hear of such definite needs as this one but you can by selecting several missionary fields and writing to the workers there and they will gladly reply providing you give them plenty of time and tell them just what you wish. Read their replies or tell briefly of these needs to your school and give your school the opportunity of selecting one. The opportunity to decide for themselves increases their interest and makes each one responsible. Professor St. John says that giving for missions has educational value in proportion as it is really the child's gift and the more definitely the gift is applied to the meeting of particular needs the greater its reflex influence is.

The Sunday School has more and more come to be the only instruction the child receives to prepare him for the Christian life and you can no more afford to leave out missionary instruction there, than you can arithmetic in the school. Just as the day school keeps up a high standard of efficiency so must the Sunday School. The most efficient plan for missionary instruction in the Sunday School today is the Tercentenary Chart. It provides for both home and foreign missions, devoting one month to each of the missionary societies. Select a capable, enthusiastic missionary superintendent and missionary instruction will be looked forward to by all.

SOME SERVICE FRAGMENTS

By Myra F. Edgerton

WE can build much upon the interest and enthusiasm of our young people in Bible Schools today. We think the interest is best personal. John in the senior class goes to Sunday School often because Mary is in the same school and Billy is happier in the kindergarten circle because his friend Fred is next to him. We believe similarly John likes to know the fellows at Grand View in their activities with book or ball and Billy enjoys hearing of little Pedro of the neighbor state of New Mexico. Thus we count much on our special class interest. The children are in the age of best friends. One class may be gathering its money by a sale for work in Humacao, another having a linen shower for a chosen field; one sewing for a minister's family on the frontier. There is rivalry in interest in what "our class" has chosen. There was undoubted jollity when our junior boys in two classes collected articles for "grab-bags" sent as surprises to the reservation schools of the American Missionary Association.

The enthusiasm engendered must be practical to the youngster of today. This year we adopted our annual budget with a substantial increase at a monthly teacher's meeting instead of at the small committee meeting. As a combined geography, spelling, civics, philanthropic lesson it was a success with fun for all. The budget was left on the board until the following Sunday. Waiting for the school to assemble some boys were helping the committee transcribe the list of benevolences for reference until the secretary's minutes should be given her. "Auto" at B——, was at the head of the list. Schauffler followed. "Isn't that word spelled wrong," said master assistant. "Possibly." "It doesn't begin with an 'S' and has no 'l'." "Why what do you think the real word is?" "I thought the

"Chauffer" for the "auto" would need something." The assistant and his friends are "embryo" contributors for the next "chauffer" of the C. H. M. S. of whom they hear and Schauffler never again will be an unknown word.

Children love parties as well as grown-ups. Come into one of our "Missionary parties." This one is for the Primary Department. The teacher will be glad to help with the real "eats." Children and sometimes the parents get excited over the preparations for the "surprise boxes" that are to go out to every one of the family of the minister at X., Washington. Individual classes of the department are given, sometimes choose, the child of the family their class may surprise. "May our class have Gladys, for we have a Gladys?" Are the surprise boxes worth while? In dollars? We think so, and in training for co-operation and good fellowship much more. The baseball for Harry and the hair ribbons for Lucy are talents invested and mean more to our own young people than any balls or ribbons of their own.

Perhaps the party is of the Beginners Kindergarten circle. Last year a little boy in the far south had a treasure bag. This year a Pacific Coast Oriental Kindergarten is to be remembered with a splendid collection of new games and personal useful gifts. We are to try plans for the other departments this year and have confidence in their success.

These are some of our experiences saved from the wreckage of earlier ships of fortune. They are camouflaged for the needs of today and may serve as illustrations how we in the Union Congregational Church Bible School are trying to have our young people listen to the calls for service. If they can be of service to those who are facing similar problems in their work, we shall be glad that we passed them on.

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for April, 1919

The Daniel Hand Educational Fund for Colored People

Income for April from Investments	\$ 9,228.23
Previously acknowledged	31,983.18

\$41,211.36

Current Receipts

EASTERN DISTRICT

MAINE—\$287.01.

Bangor: Hammond St. Ch., 43.72; W. M. S. of All Souls Ch., bbl. and box goods for Athens, Ala. **Biddeford:** S. S., Lincoln Mem., 4.43. **Brewer:** First Ch., 9.64. **Elliot:** Ch., 4. **Freeport:** First Ch., 14. **Greenville:** Ch., 13. **Lewiston:** Pine St. Ch., 35. **Millinocket:** First S. S., 2. **Portland:** Woodfords Ch., 39.75; S. S., 7.58. **Sherman Mills:** Ch., 3.75. **Skowhegan:** Island Ave. Ch., 21. **Stonington:** Ch., 2. **Westbrook:** Ch., 12.39. **York Village:** W. M. Soc., 5. **Woman's Home Missionary Union of Maine,** Mrs. C. E. Leach, Treas., \$69.75. **NEW HAMPSHIRE—\$506.44.**

Amherst: Ch., 7.20. **Barrington:** Ch., 14.18. **Concord:** First Ch., 67.88; S. S., 7.64. **Dover:** First Ch., Southern & Western Missionary Soc., 25. **East Andover:** S. S., Lincoln Mem., 2.08. **East Derry:** First Ch., 4. **Farmington:** S. S., 6. **Franklin:** Ch., 40.50. **Hanover:** Ch. of Christ at Dartmouth College, 49. **Keene:** First Ch., 41.25. **Lancaster:** Ch., 8.33; Miss G. G. T., goods for Brewer Normal School. **Newington:** Ch., 5.13. **Pike:** Bethany Ch., 2.35. **Plymouth:** Ch., 15.12. **Portsmouth:** S. S., for McIntosh, Ga., 18.25. **Rye:** Ch., 25.10.

The New Hampshire Female Cent Institution and Home Missionary Union, Miss Annie A. MacFarland, Treas., \$167.53.

VERMONT—\$402.48.

Bellows Falls: First Ch., 17.51. **Brandon:** First Ch., 6.90. **Cabot:** Ch., 21.98; S. S., 8.02. **Cambridge:** Ch., 2.75. **Derby:** Ch., 2.60. **Dummerston:** Ch., 2.70. **East Dorset:** Ch., 7.57. **Fairhaven:** First Ch., 15. **Hartford:** Second Ch., 7.22. **Jeffersonville:** Ch., 3.30. **Lyndonville:** Ch., 10. **Morrisville:** Ch., 4.06. **Newbury:** First Ch., 58. **Norwich:** Ch., 4.68. **Orleans:** Brownington and Orleans Ch., 25. **Orwell:** First Ch., 49.34. **Peacham:** First Ch., 13.03. **Putney:** S. S., Lincoln Mem., 1.95. **Rupert:** Ch., 11.88. **St. Johnsbury:** South S. S., 6.68. **South Royalton:** Ch., 4.36. **Springfield:** First Ch., 37.05. **Thetford:** First Ch., 5.16. **Wallingford:** First Ch., 10. **West Hartford:** Ch., 1.61. **Wilder:** Ch., 3. **Windsor:** Old South Ch., 10. **Woodstock:** Ch., 51.13.

MASSACHUSETTS—\$4,510.19.

(Donations 4,293.53, Legacies 216.66)

Amherst: Hope Ch., 7. **Auburn:** Ch., 22. **Ballardvale:** Union Ch., 35.52. **Belcher-town:** Ch., 11.25. **Berkley:** Ch., 8.20; S. S., 1.80. **Bernardston:** Goodale Memorial Ch., 13.14. **Boston:** Old South Ch., 1,000; M. S. L., for Talladega College Library, 10; Mrs. C. and other friends Magazines, books, etc., for Marion, Ala.; "A Friend,"

10. **Bradford:** First Ch., of Christ, 15. **Braintree:** First Ch., 14.25. **Bridgewater:** Central Square Ch., 15.07. **Cambridge:** Pilgrim Ch., 41.69. **Chester:** Second Ch., 7. **Chicopee Falls:** Second Ch., 21.37; M. E. C., for Gregory Institute, 5. **Cohasset:** Second Ch., 8. **Dalton:** W. M. C., for Talladega College, 100. **Dedham:** First Ch., 5. **Dorchester:** Second Ch., 67.13. **Dunstable:** Evan. Ch., 20. **East Boston:** Baker Ch., 3.33. **Edgartown:** S. S., 2.50. **Fall River:** Central Ch., 169.57; First S. S., Lincoln Memorial, 17; Mrs. C. E. B., for Straight College, 25. **Fitchburg:** Rollstone Missionary Society, box goods for Kings Mountain, N. C. **Florence:** Ch., 20.50. **Gill:** Ch., 2. **Grafton:** S. S., 2.65. **Greenfield:** Second Ch., 54. **Hadley:** First Ch., 10.20. **Haverhill:** Centre Ch., 22.50. **Haverhill:** Riverside Memorial Ch., 10. **Holbrook:** Winthrop Ch., 9. **Holyoke:** Second Ch., 139.50. **Housatonic:** Ch., 11.88. **Jamaica Plain:** Boylston Ch., 7.98. **Lexington:** S. S., for S. A. at Saluda Seminary, 10; E. O. N., for S. A. at McIntosh, Ga., 1. **Marlborough:** First Ch., 21.30. **Medford:** Mystic Ch., 26.63. **Medway:** Village S. S., 1.25. **Merrimack:** Pilgrim Ch., 7.01. **Middleboro:** Central Ch., 10.17. **Millbury:** Second Ch., 3.92. **Mittineague:** Ch., 12.17. **Montague:** First Ch., 4.16. **New Bedford:** North Ch., 42.53. **Newburyport:** Central Ch., 35.75. **Newton:** Eliot Ch., 120; Eliot S. S., 25; J. A. G., for Talladega College, 2. **Newton Highlands:** Ch., 100. **Newtonville:** Central Ch., 100. **Northampton:** First Ch., 163.25. **Northbridge:** Rockdale C. E. Soc., for Gregory Inst., 5. **Paxton:** S. S., 1.83. **Pittsfield:** J. W. T., for Talladega College, 10. **Quincy:** Bethany Ch., 19.49. **Rochester:** First Ch., 16. **Rockland:** First Ch., 7.43. **Sheffield:** Ch., 7.78; C. E. Soc., 2. **Somerville:** Prospect Hill Ch., 11; Prospect Hill Ch., S. S., 3.36. **South Hadley:** Y. W. C. A. of Mount Holyoke College, 100. **South Hadley Falls:** "G.", 100. **Springfield:** First Ch. of Christ, 51.87; M. K., for Tillotson College, 20. **Stoughton:** First Ch., 15. **Sunderland:** Ch., 15. **Taunton:** Trin. Ch., 38.50; Winslow Ch., 20; Societies in Union Ch., for Talladega College, 6. **Waltham:** First Ch., 11. **Wareham:** Ch., 19.19; S. S., 1.81. **Warren:** Ch., 12.16. **Webster:** First Ch., 18.50. **Wellesley:** E. H. K., for Talladega College, 1. **West Springfield:** First Ch., 73.70. **Whitman:** First Ch., 22.27; S. S., 3.30. **Williamstown:** First Ch., 328. **Winchester:** First Ch., 123.75; Second S. S., 2. **Worcester:** Bethany S. S., 7.60; Central Ch., 96.11; "A Friend," 275; Hadwen Park Ch., 5.71; Old South Ch., 25; Piedmont Ch., 103. **Wrentham:** Ch., 2. "A Friend in Mass." 50.

Woman's Home Missionary Association

of Mass. & R. L. Mrs. Amos Lawrence Hatheway, Treasurer. **Brookline:** Harvard, Ch., Young Ladies Soc., for Piedmont College, Demorest, Ga., 25.

Legacies.

Boston: Emeline Cushing, for Talladega College, 50. **Newton:** John Ward, by Burton Payne Gray, Exec., 500 (reserve legacy 333.34), 166.66.

RHODE ISLAND—\$87.30.

Greenville: Miss O. A., copies of St. Nicholas Magazine, for Library, Ballard School. **Pawtucket:** Women's Guild, for Talladega College, 25. **Providence:** Beneficent Ch., 30; Free Evan. Ch., 7.30; A. W. C., for Tougaloo College, 25.

CENTRAL DISTRICT

CONNECTICUT—\$4,945.11.

(Donations 1,445.11, Legacies 3,500.00)

Bridgeport: United Ch., 139.92; United S. S., 5. **Bristol:** Mrs. J. B. T., for Tougaloo College, 50. **Colchester:** Miss M. D., 4.50. **Enfield:** First S. S., 4.71. **Franklin:** Mr. and Mrs. W. C. S. and Miss L. M. J., two telephones for Brewer Normal School. **Haddam:** Ch., 25. **Hartford:** Asylum Hill Ch., 150; First Ch. of Christ, 158.37; Fourth S. S., Primary Dept., 5; Warburton Chapel S. S., 19.11; C. W. W., for Talladega College, 10. **Hebron:** First Ch., 9. **Ivoryton:** Ch., 31.02. **Jewett City:** Ch., 10.20. **Madison:** First Ch., 12.45. **Meriden:** W. H. S., for Talladega College, 4. **Middletown:** H. H. P., for Talladega College, 25. **Milford:** Ch., 9.76. **New Haven:** Ch. of the Redeemer, 63.81; S. S., 20; S. E. B., for Talladega College, 25. **New London:** First Ch. of Christ, 17.90. **New Milford:** Rootstown Ch., bbl. goods for Gregory Inst. **Milford:** Miss A. L. B., for Talladega College, 1. **New Preston:** Ch., 41. **Northfield:** Ch., 7.20; S. S., 2.35. **North Haven:** Ch., 15.80. **North Stonington:** Ch., 20. **Norwich:** Mrs. J. L. C., for Chandler School, 10. **Norwich Town:** First S. S., Lincoln Mem., 7.16. **Plainville:** Ch., 30.85. **Plantsville:** A. M. S., for Chandler School, 10. **Poquonock:** Ch., 6.28. **Putnam:** Second Ch., & S. S., 37.19. **Sharon:** First Ch., 2.62. **Simsbury:** First Ch. of Christ, 20.12. **South Britain:** Rev. C. L. T., for Elbowoods, N. Dak., 2. **South Norwalk:** H. M. C., for Chandler School, 10. **Sufield:** First Ch., 25. **Thomaston:** Ch., 22.54. **Tolland:** Ch., 26. **Washington:** First Ch., 16.63. **Waterbury:** First S. S., 25. **Watertown:** Mrs. C. W. B., for Chandler School, 5. **Westchester:** Ch., 4.34. **Willimantic:** J. M. S., for Talladega College, 5. **Wilton:** Ch., bbl. goods for Gregory Institute. **Windsor:** Ch., 17.47. **Windsor Locks:** E. C. C., for Talladega College, 25. **Winsted:** Second Ch., 33.04. **Woodstock:** Ch. bbl. goods for Brewer Normal School.

Woman's Cong'l Home Missionary Union of Conn., Mrs. George Dahl, Treas. **East Haven:** Aux., for Thorsby Inst., 9. **Kensington:** Aux., for Chandler School, 10. **W. C. H. M. U. of Conn.:** 197.77. Total 216.77.

Legacy

New London: Martha S. Harris, 3,500.

NEW YORK—\$1,909.74.

Amber: Ch., 5.20. **Berkshire:** Ch., 6.50. **Brooklyn:** Central Ch., W. B. Soc., box goods for Marion, Ala.; Clinton Avenue S. S., 25; Lewis Ave. Ch., for Kindergarten Talladega College, 48; Park Ch., S. S., 10; Plymouth Ch. Home Mission Chapter, for Marion, Ala., 2.83; F. B. O., for Talladega College, 5. **Brookton:** Ch., 1.95. **Buffalo:** First Ch., Women's Soc., by Mrs. F. S. F., for Ryder Memorial Hospital, 17. **Chappaqua:** First S. S., 2. **Cortland:** Second Ch., 1.69. **Fairport:** A. M. L., 10. **Gaspport:** S. S., Lincoln Mem., 5.50. **Gloversville:** Ch., 57.40. **Greene:** First Ch., 7.50.

Jamestown: Pilgrim Memorial Ch., 3.67. **Lake View:** Ch., 4.11. **Moravia:** L. M. S., Case Goods for Straight College, 50. **Mount Sinai:** Ch., 8.21. **Munnsville:** Ch., 3.90. **New York:** Armenian Evangelical Ch., 5; D. E. E., for Brewer Normal School, 50; E. T. W., for Tougaloo College, 250; F. K. C., for Tougaloo College, 25. **North Evans:** S. S., 6.20. **Owego:** First Pres. Union Ch., 5.20. **Oxford:** First Ch., 15. **Poughkeepsie:** First Ch., 42. **Rensselaer Falls:** First Ch., 6. **Riverhead:** First Ch., 34.15; Sound Ave. Ch., 30.29. **Rodman:** Ch., 4.34. **Roscoe:** Ch., 4.55. **Schenectady:** Pilgrim Ch., 18. **Sherburne:** Ch., 123; S. S., 23.90. **Sherrill:** Ch., 13.31. **Sidney:** Ch., S. S., Lincoln Mem., 10. **Spencerport:** Ch., 8.19. **Tuckahoe:** Union S. S., Lincoln Mem., 10.86. **Walton:** First Ch., 30.02; S. S., 40; Ch., two bbls. goods for Wilmington, N. C.; H. H., for Gregory Institute, 1.30. **West Bloomfield:** Ch., 14.66. **White Plains:** Westchester Ch., 95.

Woman's Home Missionary Union of New York, Mrs. W. A. Kirkwood, Treas.

Brooklyn: South Ch., L. B. Soc., for Scholarship at Fisk University, 50. **Buffalo:** First Ch., W. B. C., for Piedmont College, 20. **Westchester:** Chatterton Hill L. A., for S. A. at Grand View, 25. **Niagara:** First, for Piedmont, 60; and for Thorsby, 21. "Forward" for Lincoln Normal School, Marion, Ala., 150. **W. H. M. U. of N. Y.,** 492.37. Total, 818.37.

NEW JERSEY—\$240.51.

Newark: First, Jube Mem. Ch., 10. **Orange:** H. L. H., for Tougaloo College, 50. **Mrs. M. P. St. J.,** for Talladega College, 10. **Patterson:** First Ch., 15. **River Edge:** First Ch., 5.51. **Upper Montclair:** Christian Union Ch., 150.

PENNSYLVANIA—\$43.52.

Meadville: Park Ave. Ch., 25. **Newcastle:** Miss E. C. L., for Tougaloo College, 5.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treas., 13.52. **DISTRICT OF COLUMBIA**—\$762.43.

(Donations 262.43, Legacy 500.00)

Washington: First Ch., 112.50; Ingram Memorial Ch., 23.43; Missionary Society of Lincoln, for Talladega College, 10; Dr. C. G. A., 10; Dr. M. E. G., 20; Dr. H. A. T., 25, for Straight College; Miss L. L. B., 5; W. A. B., 1; Mrs. M. E. B., 1; M. M. C., 25; J. F. C., 5; L. G. C., 1; Mrs. L. G. C., 1; Mr. C., 1; E. M. D., 5; W. A. E., 1; T. F., 1; J. H. E. M., 2.50; R. E. H., 2; N. N., 1; Rev. J. E. M., 1; J. H. M., 1; Miss M. O., 1; R. B. P., 1; Rev. E. B. S., 5, for Talladega College.

Legacy

Washington: Alfred Wallace, by C. R. Wallace, 500.

OHIO—\$4,033.50.

(Donations 1,366.84, Legacy 2,666.66)

Bellevue: H. C. S., for Talladega College, 5. **Cincinnati:** Walnut Hills Ch., 45. **Cleveland:** Hough Ave. Ch., 34.41; Mrs. M. P., for Rio Grande Industrial School, 5. **Columbus:** First Ch., 135 (of which 3.85 from S. S. Class, for Pleasant Hill, Tenn.). **Plymouth Ch.,** 38. **Conneaut:** First Ch., 90. **Elyria:** First Ch., 66.90. **Lexington:** Ch., 23. **North Olmsted:** S. S. for Chandler School, 5. **Springfield:** First Ch., 38.71. **Toledo:** First S. S., for Cappahosic, Va., 260.

Through Congregational Conference of Ohio, Rev. J. G. Fraser, D. D., Treas., 99.39.

Woman's Home Missionary Union of Ohio, Miss Mary H. Hutchison, Treas. **Painesville:** S. S. Class, for S. A. Straight College, 10. **W. H. M. U. of Ohio:** 511.43. Total 521.43.

Legacy

North Benton: Simon Hartzell, 8,000 (reserve legacy 5,333.34), 2,666.66.
INDIANA—\$41.35.

Michigan City: First S. S., 5.46.

Congregational Conference of Indiana, by Edgar A. Brown, Treas., 35.89.
MICHIGAN—\$182.26.

Charlevoix: Ch., two packages goods, for Athens, Ala. **Clinton:** Ch., 10.95; W. M. S., 5; Friend, 10, for Athens, Ala. **Clinton:** W. M. S., box goods for Athens, Ala. **Constantine:** Ch., for Athens, Ala., 10; First S. S., Lincoln Mem., 15.82; S. S. Class, two bbls. goods for Athens, Ala. **Detroit:** E. H., magazines for Library at Ballard School. **Morenci:** W. M. S., 8; Jr. C. E. Soc., 5, for Athens, Ala.; W. M. S., box goods for Athens, Ala. **Otsego:** Ch., bbl. goods for Athens, Ala. **Pittsford:** W. M. S., for Athens, Ala., 4 and bbl. goods. **Otsego:** Ch., 2.75; Friends, 2 for Athens, Ala. **Somerset:** Ch., for Athens, Ala., 5. **West Adrian:** Ch., 1.65 for Athens, Ala. also box goods.

Michigan Congregational Conference, Mr. L. P. Haight, Treas., 53.59.

Woman's Home Missionary Union of Michigan, Miss Marcia V. Hall, Treas., 48.50.

WESTERN DISTRICT

ILLINOIS—\$2,722.06.

(Donations 1,085.40, Legacies 1,636.66)

Abingdon: Missionary Soc., bbl. goods for Kings Mountain. **Bartlett:** S. S., 2. **Bunker Hill:** S. S., Lincoln Mem., 6.63. **Carpentersville:** First Ch., 5.46. **Cherry:** S. S., Lincoln Mem., 1.70. **Chicago:** Bethany Union S. S., 50; The New First Ch., 14.11; Fourth Ch., Central Building S. S., Lincoln Mem., 1; Oak Park, Third Ch., for Elbowoods, No. Dak., 10; Pilgrim S. S., 15. **Lincoln Mem.;** Rogers Park Ch., 35; Warren Ave. Ch., 14.75; Wellington Ave. S. S., Lincoln Mem., 14.33; F. H. T., for Elbowoods, No. Dak., 67. **Dundee:** S. S., Lincoln Memorial, 8. **East St. Louis:** Plymouth Ch., 11; Plymouth S. S., Lincoln Mem., 1.50. **Elburn:** S. S., 2.80. **Geneseo:** First Ch., 9. **Hinsdale:** The Union Ch., 53.92. **Jacksonville:** Ch., 28. **La Grange:** First Ch., 85. **Lee Center:** First S. S., 2. **Lyndon:** Missionary Soc. for Proctor Academy, 5. **Marshall:** Ch., 2.55. **Moline:** First Ch., 25.75; K. D. B., for Talladega College, 100; Mrs. O. W. K., for Elbowoods, No. Dak., 10. **Naperville:** First Ch., 44.30. **Neposht:** First Ch., 4. **Ottawa:** First S. S., Lincoln Mem., 6.50. **Paxton:** Missionary Soc., box goods for Proctor Academy. **Payson:** S. S., 12.36. **Pittsfield:** Rose Missionary Soc., 45. **Plainfield:** Missionary Soc., box goods, for Proctor Academy. **Princeton:** First Ch., 12.11. **Rock Falls:** Mrs. G. H. J., for Chandler School, 2. **Sandoval:** Ch., 11. **Waukegan:** Missionary Soc., two packages goods for Moorhead, Miss. **West Chicago:** Ladies' Aid, bbl. goods for Kings Mountain. **Western Springs:** First Ch., 11. **Winnetka:** Ch., 80.99.

Woman's Home Missionary Union of Illinois, Mrs. W. M. Fitch, Treas., 274.59.

Legacies

Chicago: Estate of Dr. Annette S. Mack, 100. **Earlville:** Jacob A. Dupee 1,500 (reserve Legacy 933.34) 566.66. **Onk Park:** Edward H. Pitkin, (1,000 less tax 30) 970. **IOWA**—\$387.03.

Eldora: C. M. K. D., for Grand View, Tenn., 25; C. M. K. D., for Tougalo College, 10; C. M. K. D., for Talladega College, 15. **Waterloo:** First Ch., 33.

Congregational Conference of Iowa, by S. J. Pooley, Treas., \$208.32.

Woman's Home Missionary Union of Iowa, through Congregational Conference, 95.71.

WISCONSIN—\$249.39.

East Troy: S. S., 1.75. **Eau Claire:** First Ch., 105. **Hartland:** First Ch., 3. **Lancaster:** First Ch., 11. **Medford:** Ch., 3. **Mena-sha:** Ch., 11. **Oshkosh:** Plymouth Ch., 4.50. **Stetsonville:** Ch., 2. **West De Pere:** S. S., 1.50.

Wisconsin Congregational Conference, by L. L. Olds, Treas., \$21.89.

Woman's Home Missionary Union of Wisconsin, Mrs. R. B. Wray, Treas., 84.75. **MINNESOTA**—\$239.34.

The Congregational Conference of Minnesota, J. M. McBride, Treas., 196.48.

Woman's Home Missionary Union of Minnesota, Mrs. A. E. Fancher, Treas., 42.86 (10 of which from Groveland for Scholarship at Lexington, Ky.)

MISSOURI—\$455.44.

Lebanon: W. M. Soc., for Talladega College, 10. **St. Louis:** Fountain Park, Ch., 6; S. S., 6.55; Hope S. S., 7.85; Immanuel Ch., 2; Pilgrim Ch., 27.85. **Webster Groves:** First Ch., 25.

Woman's Home Missionary Union of Missouri, Miss Edith M. Norton, Treas., 370.19.

KANSAS—\$190.01.

Kansas City: Ruby Ave. S. S., 4. **Manhattan:** First Ch., 18.50; and S. S., 6. **Muscotah:** Ch., 7.75. **Topeka:** Central Ch., 25. **Wichita:** E. L. D., for Talladega College, 5.

Women's Home Missionary Union of Kansas, Ella M. Pixley, Treas., 123.76.

NEBRASKA—\$187.87.

Albion: Ch., 15. **Arberville:** Ch., 4. **Argo:** Ch., 2. **Ashland:** Ch., 6. **Avoca:** Ch., 5. **Camp Creek:** Ch., 12. **Carroll:** Ch. and S. S., Lincoln Mem., 19. **Crawford:** Ch., 5. **Crete:** Ch., 13. **Elgin:** Park Ch., 5. **Farnam:** Ch., 5. **Franklin:** Ch., 23.25. **Freemont:** Ch., 21.30. **Friend:** C. E. Soc., 1. **Garland:** German Ch., 2.10; Union Ch., 2. **German Laymen Brethren of Nebraska:** 10. **Hastings:** Ch., 10. **Hemingford:** S. S., Lincoln Mem., 3. **Lincoln:** Plymouth Ch., 10. **Newcastle:** Ch., 4.20; S. S., Lincoln Mem., 4.25. **Paisley:** Ch., 1.25. **Wallace:** Ch., 3. **Wilcox:** S. S., 1.52.

NORTH DAKOTA—\$45.35.

Elbowoods: A. J., for Elbowoods Mission, 1. **Fargo:** The Sunbeams, of Plymouth S. S., for Elbowoods, No. Dak., 5. **Minot:** Rev. E. S. S., for Elbowoods, No. Dak., 1.

Congregational Conference of North Dakota, by Rev. W. Knighton Bloom, Sec., 18.10, and by Rev. E. H. Stickney, 20.25. Total \$38.35.

SOUTH DAKOTA—\$58.78.

Aberdeen: Ch., 5.20. **Beresford:** S. S., Lincoln Mem., 20.75. **Bryant:** S. S., Lincoln Mem., 2. **Faulkton:** Myron S. S., Lincoln Mem., 5.23. **Glenview:** Ch., 5. **Gregory:** Ch., 60c. **Sioux Falls:** Ch., 10. **Waubay:** Ch., 10.

COLORADO—\$2.00.

Briggsdale: Union S. S., 2.

MONTANA—\$139.66.

Absarokee: Ch., 7.76, and 6.25 for Crow Agency. **Baker:** Ch., 3.95. **Balantine:** Ch., 7 for Crow Agency. **Billings:** "Friend," 50c for Crow Agency. **Columbus:** Ch., 7.50 for Crow Agency. **Crow Agency:** Ch., 50c. **Custer:** Ch., 75c; S. S., 44c. **Elgin:** S. S., 1.59. **Epsie:** Ch., 1.10. **Froid:** Ch., 1.50. **Great Falls:** Ch., 37.30 for Crow Agency. **Hardin:** Ch., 22.15. **Helena:** S. S., 1.70. **Huntley:** German Ch., 2.40.

Laurel: Ch., 2. **Livingston:** Ch., 6.50 for Crow Agency; S. S., 4.39. **Medicine Lake:** Ch., 2.50. **Melstone:** Ch., 2. **Merino:** Ch., 1.52. **Musselshell:** Ch., 2.70. **Pompey's Pillar:** Ch., 91c. **Ringling:** S. S., 70c. **Ryegate:** Ch., 3.20 for Crow Agency. **Stipek:** Ch., 95c. **Worden:** German Ch., 9.90.

WYOMING—\$52.94.

Cheyenne: Ch., 26.83. **Douglass:** Ch., 4.20. **Wheatland:** Ch., 21.91.

OKLAHOMA—\$17.44.

Chickasha: Ch., 2.50. **Oklahoma City:** Pilgrim Ch., 2.60. **Otkaha:** S. S., 1.18. **Perkins:** Ch., 3. **Weatherford:** Ch., 3.

Woman's Home Missionary Union of Oklahoma, Mrs. R. E. Newsom, Treas., 5.16.

PACIFIC DISTRICT**CALIFORNIA (Northern) \$209.83.**

Berkeley: First S. S., 13.44. **Field's Landing:** Ch., 1.08. **Oakland:** Ch., 40; McLean C. E., for Chandler School, 3. **Palermo:** Ch., 4.32. **Palo Alto:** Ch., 2.73. **Paradise:** Ch., 1.36. **Pittsburg:** Ch., 63c. **San Francisco:** Bethlehem Ch., 86c. **Sunnyvale:** Ch., 5.67. **Sunol Glen:** Ch., 1.62. **Tipton:** S. S., 57c. **L. S. S.,** for Oriental Missions, 30.

Woman's Home Missionary Union of No. California, Mrs. O. W. Lucas, Treas., 104.55.

CALIFORNIA (Southern) \$791.99.

Hawthorne: Ch., 96c. **Long Beach:** Ch., 13.20. **Los Angeles:** Bethany Ch., 2.72; First Ch., 20; First, W. M. S., 17.78; East Ch., 1.75; Messiah Ch., 19.80; Olivet Ch., 3.12. **Oil Center:** Ch., 1.20. **Oildale:** Ch., 1.20. **Pasadena:** First Ch., 73.50; Lake Ave. Ch., 15; Pilgrim Ch., 14.54. **Pomona:** Ch., 9.60. **Redlands:** Ch., 24; W. M. S., 5. **Redondo Beach:** Ch., 1.80. **Riverside:** Ch., 15. **San Diego:** First Ch., 32.41; Ocean Beach Ch., 2.58; Mrs. G. A. F., for Chandler School, 3. **San Jacinto:** Ch., 49c. **Santa Ana:** Ch., 20. **Santa Barbara:** Ch., 5. **Ventura:** Ch., 1.20. **Villa Park:** S. S., 7.10. **Whittier:** Ch., 25.

Woman's Home Missionary Union of Southern Cal., Mrs. E. C. Norton, Treas., 455.04.

OREGON—\$47.25.

Ashland: Ch., 2. **Forest Grove:** Ch., 11. **Hood View:** Ch., 9.25. **Portland:** First Ch., A. H. H., 25.

WASHINGTON—\$136.68.

Arlington: Ch., 6.35. **Ahtanum:** Ch., 1; S. S., 4.15. **Blaine:** Ch., 2.75. **Cusick:** S. S., 1.90. **Kalama:** Ch., 2. **Lakeside:** Ch., 1; S. S., 1. **Metaline Falls:** Ch., 1.50. **Natchez:** Ch., 12. **Olympia:** Ch., 1. **Seattle:** Columbia Ch., 1.60; Fauntleroy Ch., 2.50; Green Lake, Ch., 3. **South Bend:** Ch., 4. **Spokane:** Dr. F. P. N., 5. **Stevenson:** Ch., 3. **Sunnyside:** S. S., 6. **Walla Walla:** Zion Ch., 8.40. **Yakima:** Ch., 8.

Woman's Home Missionary Union of Washington, Miss Estelle Roberts, Treas., 60.53.

NEVADA—\$10.90.

Reno: Ch., 10.90.

IDAHO—\$35.00.

Grand View: Ch., 4. **Pocatello:** Ch., 22. **Rockland:** Ch., 3. **Weiser:** Ch., 6.

THE SOUTH, &c.**WEST VIRGINIA—\$5.12.**

Through Congregational Conference of Ohio, Rev. J. G. Fraser, D. D., Treas., 5.12. **NORTH CAROLINA—\$70.28.**

Beaufort: Ch., 5; C. L., 50c. **Bricks:** Brick School, Lincoln Memorial, additional, 10.87; S. S., 4.42. **Dudley:** First Ch., 4. **Enfield:** Miss M. A., 10; Mr. I. S., 2; Mr. P. J. C., 1 for Jos. K. Brick School. **King's Mountain:** Lincoln Academy S. S., Lincoln Memorial, 5. **Pekiu:** Ch., Lincoln Mem., 6.03. **Raleigh:** First Ch., 20. **Sedalia:** Bethany Ch., Lincoln Memorial, 1.46.

SOUTH CAROLINA—

Greenwood: Miss F., supplies for Brewster Normal School.

TENNESSEE—\$7.29.

East Lake: Union S. S., 7.29.

GEORGIA—\$21.47.

Athens: First Ch., 3.20. **Atlanta:** Central Ch., 7.07. **Macon:** Ballard School, (class 1919) for Chair Fund, 10. **Marietta:** First Ch., 1.20.

ALABAMA—\$280.33.

Athens: Trinity Ch., 10; S. S., 4 Lincoln Memorial. **Florence:** Citizens, for Burrell Normal School, 264.83.

Woman's Home Missionary Union of Alabama, Mrs. H. R. Hudson, Treas., 1.50.

LOUISIANA—\$68.92.

New Orleans: Straight College Alumni Assoc., 68.42.

Women's Missionary Union of Louisiana by Mrs. Josephine Herod, Treas. **Woodbury:** Aux., 50c.

MISSISSIPPI—\$20.00.

Tougaloo: Mrs. J. W. B., for Tougaloo College, 20.

KENTUCKY—\$22.50.

Louisville: Plymouth Ch., 22.50.

TEXAS—\$50.96.

Austin: Tillotson College S. S., 5, Lincoln Memorial. **Corpus Christi:** First Ch., 3.90. **Dallas:** Central Ch., 7.26; S. S., 8.80. **Humble:** F. J. G., for Tillotson College, 1. **San Antonio:** P. F. R., for Tougaloo College, 25.

FLORIDA—\$125.65.

Hawthorn: Mrs. C. L., for Fessenden Academy, 1. **Jacksonville:** F. M. M., for Fessenden Academy, 2. **Jupiter:** Ch., 1.75 for West Tampa. **Melbourne:** Ch., 6 for West Tampa. **Ocala:** Judge B., for Fessenden Academy, 5; M. M. L., for Fessenden Academy, 5. **St. Petersburg:** Ch., for West Tampa Mission, 12. **Winter Park:** Ch., 18 for West Tampa Mission.

Woman's Home Missionary Union of Florida, Mrs. C. E. Enlow, Treas., for West Tampa, 74.90.

Summary of Receipts for April, 1919.

Donations \$16,083.34
Legacies 8,519.98

Total \$24,603.32

Summary of Receipts Seven Months

From Oct. 1, 1918, to April 30, 1919.

Donations \$133,386.66
Legacies 41,935.35

Total \$175,322.01

The Congregational Board of Ministerial Relief

B. H. FANCHER, Treasurer

Receipts for January, February and March, 1918

ALABAMA—\$8.50.

Andalusia: 1. **Beloit:** Union, 3.50. **Henagar:** 1. **Midland City:** 3.

ARIZONA—\$5.79.

Nogales: Trinity, 10c. **Tempe:** First, 3.69. **Phoenix:** First, 2.

CALIFORNIA—\$18.10.

Redwood City: 15.50. San Diego: Mission Hills: 2.60.

COLORADO—\$378.76.

Berthoud: First German, 5. Bethune: German, 8. Boulder: 12.56. Brush: German, 2.72. Colorado Springs: First, 19.08. Crested Butte: 2.94. Denver: First German, 10; Pilgrim, 65c; Plymouth, 185.30; Peoples' Tabernacle, 5; North, 3.50. Eaton: German, 10. Fort Collins: German, 33.81. Greeley: First, 13.25; German, 25. Loveland: First German, 21. Montrose: Union, 1. Paonia: 50c. Rock Cliff: 25c. Selbert: German, 20c. Silverton: 3. Steamboat Springs: 50c. Stratton: 50c. Wellington: German, 15.

CONNECTICUT—\$603.83.

Baltic: 4c. Bethel: 4.50. Branford: 17. Bridgeport: West End, 1.22; King's Highway, 8. Bridgewater: United, 116.70. Cheshire: 5. Clinton: 10. Collinsville: 14.30. Danbury: 50. Darien: 1.50. East Woodstock: 5. Enfield: 12.50. Goodyear: 1. Goshen: 7.50. Granby: South, 6. Greenwich: First, 14. Hartford: Asylum Hill, 95.60. Madison: 9. Milford: Plymouth, 6.94. New Haven: Grand Av., 7.32. New London: Second, 50.75. Newtown: 1.50. Northford: 5. Norwich: First, 19.47. Taftville: 63c. Orange: 10. Plainfield: 4.69. Plantsville: 3.84. Ridgebury: Danbury, 4c. Salisbury: 2.46. Southington: 4.56. Stamford: 11.03. Torrington: Center, 17.50. Waterbury: First, 51; Second, 2; Bunker Hill, 6.44. West Haven: 16.80. Woodbury: 3.

DISTRICT OF COLUMBIA—\$23.47.

Washington: First, 14; Plymouth, 5; Ingram Memorial, 4.47.

FLORIDA—\$45.27.

Arch Creek: 25c. Daytona: 6.39. Jupiter: 6. Key West: 50c. Lake Helen: 75c. Miami: 1. New Smyrna: 50c. Ormond: 15. Pomona: 16c. St. Petersburg: 2. Sanford: 2. Tampa: First, 15c. Tangerine: 25c. Tavares: 2. West Palm Beach: 5. West Tampa: Union, 3.32.

GEORGIA: 7.84.

Atlanta: 5. Central: 2.18. Cedartown: 5c. County Line: Hampton, 16c. Woodbury: 45c.

HAWAII—\$20.00.

Hana: Maui, 20.

IDAHO—\$24.48.

Aberdeen: German, 1. American Falls: First German, 2; Zion German, 1; Zoar German, 1. Grand View: 1. Lewiston: Pilgrim, 1; Orchards, 1. Plummer: 48c. Pocatello: 7. Rockland: 2. Wallace: 5. Weiser: 2.

ILLINOIS—\$92.46.

Batavia: 4. Berwyn: 2. Carpentersville: 71c. Cherry: 1. Chicago: Bethlehem, 6.25; Wellington Avenue, 10. Glencoe: 10.60. Naperville: 8. Oak Park: Sixth, 5. Ottawa: 5.36. Shabbona: 54c. Sycamore: 10. Waukegan: 1.65. Wheaton: College Church, 27.35.

INDIANA—\$172.26.

Angola: 3.20. Dunkirk: 8.43. East Chicago: First, 2. Elkhart: First, 21.50. Fort Wayne: First, 16.40. Franklin: 5.63. Gary: First, 4.31. Indianapolis: First, 44.30; Trinity, 2.52; Union, 1. Johnson: County Community Church, 10.54. Kokomo: 13.45. Marion: The Temple, 4.23. Michigan City: First, 2; German, 3. Miller: 3. Ontario: Howe, 1.31. Portland: Liber Meml., 1.23. Ridgeville: 1.51. Seymour: 1.79. Terre Haute: First, 9.26; Plymouth, 11.65.

IOWA—\$4.04.

Ames: 4c. Salem: 4.

KANSAS—\$226.75.

Alma: 75c. Burlington: 6. Chapman: 2.

Chase: 3. Garden City: 10. Independence: 4. Kansas City: First, 15. Kingsley: 5. Kirwin: 4. Lawrence: Plymouth, 30.75. Leavenworth: 6. McPherson: 15. Maize: 3. Manhattan: 10. Newton 12.10. Ochelutree: 4. Olathe: 9.70. Onaga: 5.91. Ottawa: 7. Overbrook: 4.92. Topeka: First, 27.50; Central, 22.12. Welborne: Community, 2. Wichita: Plymouth and College Hill, 17.

KENTUCKY—\$2.80.

Newport: 2.80.

LOUISIANA—\$15.00.

New Orleans: Beecher, 2; Central, 2; Hatchitoches: The Bermuda Mission, 1. Kinder: 1st, 10.

MAINE—\$38.45.

Bucksport: 4. Harpswell: North, 1. Houlton: 9. Portland: High St., 2.43. Sanford: 15. Waterville: 7.02.

MARYLAND—\$11.37.

Baltimore: Associate, 5.97; Fourth, 5.40.

MASSACHUSETTS—\$1,518.59.

Agawam: 1. Amherst: Second, 10. Andover: Ballard Vale, 4. Arlington: 5. Ashburnham: 1.35. Athol: 5.25. Attleboro: Second, 17.42. Bedford: 8.46. Belmont: Waverley, 1.11; Payson Park, 2.98. Blackstone: 2. Boston: Second, Dorchester, 23.84; Park St., 34.80; Phillips, South, 1.50; Eliot, Roxbury, 2.43; Central, 10; Allston, 29.84; Central Dorchester, 2; Roslindale, 5.44; Faneuil Brighton, 2. Boxford: First, 5.50. Bridgewater: Central Square, 24.10. Brockton: First, 30; South, Campello, 150; Porter, 18. Brookline: Harvard, 34.72. Carlisle: 1.50. Chester: First, 3.64. Chicopee Falls: Second, 2.68. Clinton: First, 12; German, 1. Danvers: First, 4.71. Douglas: 1; East, 4.70. Dracut: First, 5. Dudley: 1.02. Fairhaven: 2.31. Fall River: First, 43.10; Central, 38.55; Pilgrim, 1. Foxboro: 2.63. Georgetown: 3.01. Gloucester: Magnolia, 5. Grafton: 6. Great Barrington: 10.50. Hardwick: 1. Gilbertville, 9.27. Hatfield: 12.41. Haverhill: Bradford, 4.50; North, 7.50; Ward Hill, 1. Holyoke: Second, 28. Lawrence: Lawrence St., 10.53. Trinity, 5.29. Lenox: 2.10. Leominster: 1.74. Leverett: 1.15. Lexington: 54.55. Littleton: 14.94. Longmeadow: 8. Lowell: Pawtucket, 12.50; Kirk Street, 15. Lynn: Central, 91c; North, 3. Mansfield: 1.86. Marshfield: 5. Maynard: Union, 4.50. Medford: Mystic, 3.95; West, 5. Melrose: 29.21. Middleboro: Central, 7.37. Milton: 1.71. Montague: Turners Falls, 2. Nantucket: 5. Natick: 12. New Bedford: North, 4.40; Trinitarian, 12.79. Newbury: First, 10. Newburyport: Belleville, 2.96; Central, 4.50. Newton Center: First, 99.74. Newton: Eliot, 108.05. North Adams: 2. Northampton: First, 19.78; Edwards, 36.60. Northboro: 5. Northbridge: Whitinsville, 37.58. Orleans: 1.81. Palmer: First, Thorndike, 2; Second, 1.35. Peabody: South, 8.77. Phillipston: 1. Plymouth: Manomet, 2. Pilgrimage: 6.22. Princeton: 2.12. Quincy: Bethany, 9.59. Rockland: 1.26. Royalston: First, 2. Salem: South, 33c. Saugus: Cliftondale, 2.65. Sheffield: 4.50. Shelburne Falls: 1.25. Shrewsbury: 10. West Somerville: 1.66. Somerville: Winter Hill, 5; Highland, 7.56. Springfield: First, 28.51; Park, 10. Stockbridge: 11. Stoneham: 50c. Stoughton: 6. Sturbridge: 1.50. Taunton: Winslow, 5.43; Union, 52c. Templeton: Baldwinville, 2. Uxbridge: 2.73. Wakefield: 28.41. Walpole: 8.50. Webster: 2.50. Wellesley: 31.10. Wellesley Hills: 33.24. Wendell: 1. West Boylston: 5. Westford: 9.10. Whitman: 3.28. Wilbraham: 1.52. Williamsburg: 5. Winchendon: North, 5.29. Winchester: First, 15.37. Woburn: First, 13.50. Worcester: Memorial, 5.07; Park, 2.50; Adams Square, 10. Wrentham: 2.47.

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